NOT TO BE ISSUED
OUT OF THE LIBRARY.

BOMBAY BRANCH
OF THE
ROYAL ASIATIC SOCIETY
TOWN HALL, BOMBAY.

Digitized with financial assistance from the
Government of Maharashtra
on 26 June, 2018

MAURITIUS AND MADAGASCAR:

JOURNALS

OF

AN EIGHT YEARS' RESIDENCE IN THE DIOCESE OF MAURITIUS,
AND OF A VISIT TO MADAGASCAR.

60333

VINCENT W. RYAN, D.D.
BISHOP OF MAURITIUS.

SEELEY, JACKSON, AND HALLIDAY, FLEET STREET.
LONDON. MDCCCLXIV.

00060333

PREFACE.

MANY persons having expressed a desire to obtain information concerning the Diocese of Mauritius, I have thought it advisable to give a short account of the various islands comprised in it; of the distinct elements of the population; and of the progress of the operations of the Church of England amongst them. Such an account leads naturally to a description of the natives of Madagascar, of whom so many are found in Mauritius; and of the openings which have been presented for Christian efforts since the death of Queen Ranavalona, and the means employed to take advantage of them. As such an account has been called for, and is likely to be chiefly read, by those who are interested in Missionary work, the narrative of events, and the descriptions of persons and places, will be given chiefly from journals and letters written at the time. In this way it is hoped that an

accurate impression will be produced of the real state of the case, and that it will be easy to mark the steps of the progress which, through God's blessing, has been made, in supplying pastoral ministration to our own people,—and in extending the Missionary operations of our Church among the representatives of many nations of Africa and Asia who are placed within our reach.

This is an appropriate occasion for me to return my earnest thanks to those kind friends out of the Diocese who have helped, by their sympathy, and prayers, and contributions, the work, of which the laity and clergy in the island itself could not adequately meet the requirements. And I mention with lively gratitude the help given by those Societies which confer so much blessing on those who receive their aid in distant lands; and concerning which we cannot doubt that they bring down on Britain the larger blessing, which belongs to those who give.

CONTENTS.

CHAPTER I.

PAGE

Mauritius and the Seychelles—General Description—Language, etc. 1

CHAPTER II.

First Four Years—Arrival—Residence—State of Ecclesiastical Affairs—Churches—Mahebourg—Vacoas—Belle Isle—Morne Brabant—Mariners' Chapel—Ordinations—Visit to the Seychelles—Mahé—Praslin—Ile Curieuse—Ile aux Cerfs—Return to Port Louis—Indian Christians' Association—Schools—Confirmation at Vacoas—Sarradié—Prosper—Cassis—Hurricane—Procession of Fête Dieu 7

CHAPTER III.

PAGE

Visitation Tour to the Seychelles, 1859 — Cœtivy — Mahé — Consecration of St. Paul's — Praslin — Four Services — Peros Banhos — Chagos Islands — Salomon Islands — Six Islands — Return to Port Louis 92

CHAPTER IV.

Visit to England — Return — The Seychelles — Port Louis — Mauritius Church Association — Powder-Mills Asylum — Examination — Bishopstowe — Pamplemousses — Tour to Mahebourg — Grand River S. E. — Villebague — News from Madagascar — Confirmation at Vacoas — Crève Cœur — Meeting for a New Church — Laying the Foundation — Baptisms — Cholera — Visitation Tour — Mahebourg — Liberal Aid of Miss Burdett Coutts 146

CHAPTER V.

Madagascar: Events of the last Thirty Years — Malagasy Documents:—1. The Suppression of Prayer: 2. Another Account: 3. First Persecution; Arrest of Rafaravavy: 4. Death of Rasalama: 5. Death of Rafaralahy — Various Letters — Account of the Persecution of 1849 — Subsequent Letters 220

CHAPTER VI.

PAGE

Visit to Madagascar — Arrival at Tamatave — Journey through the Forest — Reach Antananaravo — Interviews with the King — Native Services — Visit to the Scenes of Martyrdom — Leave-taking — Return to Tamatave — Arrival at Mauritius 268

CHAPTER VII.

Conclusion — Hurricane at Seychelles — Bourbon — Mahé — Devastations of the Storm — Praslin — Return to Port Louis 324

List of Illustrations.

THE CATHEDRAL, PORT LOUIS . . . . . (*Frontispiece*)

MAP OF THE DIOCESE OF MAURITIUS . . . . *Page* 1

PORT LOUIS, WITH THE POUCE AND PIETER BOTTE MOUNTAINS . 10

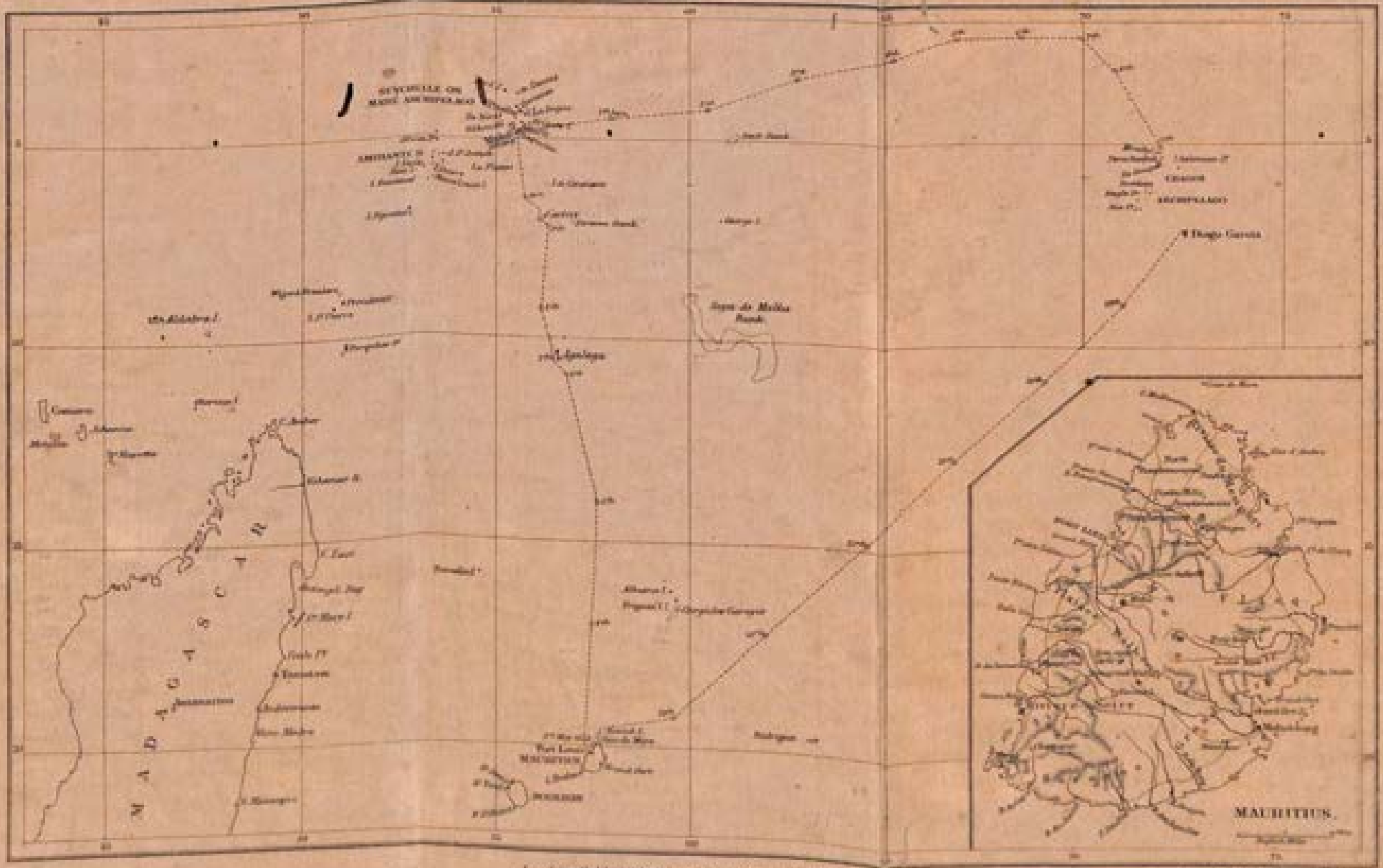
CHURCHES AT MAHEBOURG AND PLAINES WILHEMS . . . 71

CRÈVE CŒUR, AND THE PIETER BOTTE MOUNTAIN . . . 193

TRAVELLING THROUGH A FOREST IN MADAGASCAR . . . 286

ANTANANARIVO 307

MAP OF THE DIOCESE OF MAURITIUS.



London Published by Seeley Jackson & Halliday

MAURITIUS AND MADAGASCAR.

CHAPTER I.

MAURITIUS AND THE SEYCHELLES.

THE Island of Mauritius is situate in 20 degrees south latitude and 57 degrees east longitude, and possesses many advantages from its geographical position and its excellent harbour. When first discovered by the Portuguese in 1505 it had no indigenous race of men dwelling in it, nor does it appear that any settlement was made by that people of sufficient duration to lead to the importation of slaves from Madagascar, or from the continent of Africa. While the Dutch, who gave to the island the name of Mauritius, held it, from 1644 to 1710, many of the natives of Madagascar were brought over by them—large numbers of whom escaped from the plantations, which were few in number, and gathered in bands in the forests and mountains, from whence they carried on a system of predatory incursions on the settlements and factories, which so annoyed and impoverished the settlers that it was one of the main causes which led to their abandon-

ment of the island. The French then took possession of it, and gave to it the name of the Isle of France. Under their rule the traffic in slaves went on vigorously, and those who now occupy the place of the peasantry of the country are either freed slaves or their descendants, of African or Malegache extraction.

The scenery of the island is very fine and varied; several distinct ranges of mountains, generally wooded to the summit, with wide and well-cultivated plains between them, extensive gorges and deep ravines, furnish a great variety of beautiful landscapes; while many of the bays and inlets of the coast, fringed with palm-trees above the white beach, and girt in to seaward with the line of reefs, on which the waves dash with incessant surges, present combinations of beauty and grandeur which must be seen to be duly appreciated.

The number of the ex-apprentice population, occupying, as we have said, the place of the peasantry, is about 40,000. They are generally employed on small holdings of their own, like our English allotments; or as domestic servants. The labour on the sugar-cane plantations is carried on by coolies from India: of these, the remarkable number of 228,780 were in the island in September, 1863. They come from each of the three Presidencies of India, and amongst them are found representatives of many of the tribes of that country, from Peshawur to Cape Comorin. Several thousand Chinese are living in Mauritius, chiefly artisans, pork-butchers, and keepers of grocers' shops.

In some parts of Port Louis the tradesmen are chiefly

Mohammedans and Parsees from India. Arabs and Abyssinians are met with, but not in large numbers.

The remaining part of the settled population,—the whole of which, according to the last census, amounted to 310,000,—is made up of English and French residents, who have come from Europe; of the descendants of the French colonists of former days; and of the coloured inhabitants of mixed origin, among whom there are some of all classes of society—some of them having obtained high distinction in their competition with other students for the prizes given by the learned professions in Europe.

Besides the above, there are generally two regiments of the line stationed on the island, a company of sappers and miners, and one or two batteries of artillery.

The number of seamen passing through the harbour in the year 1855, for which I obtained the returns, was 15,764.

Nearly a thousand miles to the north of Mauritius are the Seychelles Islands—about thirty in number—the largest of which, Mahé, is eighteen miles long and about five miles wide in its broadest part. Several others are inhabited, and the population of the whole is about 8000. From the position of these islands, lying near to the equator, and out of the usual track of hurricanes, though occasionally visited by them at long intervals, the vegetation is very luxuriant, and the timber finer than in Mauritius. One tree, the coco-de-mer, is peculiar to this archipelago, and flourishes chiefly on the island of Praslin,

21 miles N.E. of Mahé. It grows to the height of a hundred feet, and the large branch-leaves at the summit are more than twenty feet long. The nut is double, sometimes triple, and I have seen some quadruple in form. The explanation given of the name "coco-de-mer" is, that until the Seychelles were discovered the nuts were only found on the shores of other lands, whence it was inferred that they grew in the sea. The white gelatinous substance inside the nut is rather insipid in taste, and the chief use made of any part of the tree is that of a part of the leaf, which is employed in the fabrication of elegant fans and baskets, which command a high price, and are greatly admired. The bulk of the population of these islands is of the ex-apprentice class, and it will be seen in subsequent pages how much encouragement has been given to the work carried on amongst them. A description of the Isle of Lepers will be given in its place.

Another scene of operations is presented by the groups of coral islands in the Chagos Archipelago. Situate about a thousand miles east of the Seychelles, and entirely different from those islands with their granite peaks, and from Mauritius with its basaltic mountains, these emerald gems of the sea present from a distance the appearance of trees growing out of the water; and on drawing nearer are found impracticable for landing on the seaward side, because of the extensive reefs by which they are fenced off from approach. They have been formed by the coral insect.

It will be seen from the account of my visit to

them in 1859, that several islands, Agalega, Cœtivy, and Ile Platte, lie between Mauritius and the Seychelles. I may also mention that there are coral islets near to Mauritius, and some amongst the Seychelles group, between which and Madagascar a few are also found: viz. the Amirautes and Providence Island, &c.; but the Chagos groups have this peculiarity, that there is no land of a different formation anywhere in the vicinity.

A flourishing trade in cocoa-nut oil is the chief cause why labourers of African descent, or imported from India, are found in these islands.

The language which may be called vernacular in Mauritius is *Creole*, a sort of corrupt French. Chinese artisans, Indian coolies, Arab traders, Mozambique rescued slaves, natives of Madagascar, and English soldiers, who might land on the same day, each utterly unable to comprehend any one of the others, would be found, after a year's residence, conversing together for the ordinary purposes of life with ease in this strange dialect. The number of words in it is very limited. One expressive term is used for all the shades of meaning which in the original have their own separate words. For instance, for all kinds of "seeing" the strong word *guetter* is employed. Happiness of every degree, as well as different gradations of complacency and affection, are expressed by the word "*content.*" *Gagner* is used for every sort of acquisition, from a large fortune to a bad cold. To catch and lay hold of is *chombo; i.e.* "*tiens— bon;*" and a thief once passed by

a crowd of persons untouched, because an officer who had seen him emerge from a house, pursued by the occupants, called out "Attrapez-le!" If he had said, "Chombo-li" he would have been seized at once. To the lower classes, who only know Creole, good French is as unintelligible as good English. In fact, more than once I have heard of the reply being given to some one who spoke in French, "Moi n'a pas connais Anglais." The only gender acknowledged in the pronouns is the masculine singular, and as the article when once put in is not again dropped, the combinations are sometimes exceedingly remarkable. Thus, "the eyes," "les yeux," becomes *lizié;* and, "his eyes," *son lizié :* "Li viri son lizié," he turns about his eyes.

The auxiliaries for the verbs are two :—*Va,* and *fini.*

Thus :—I go, is expressed by moi allé,

I shall go, „ moi va allé,

I went, „ moi fini allé.

It sounds strange at first to hear such expressions as, "I have finished beginning"—"I have finished finishing." *Moi fini commencé—Moi fin fini.*

CHAPTER II

FIRST FOUR YEARS IN MAURITIUS.

ALTHOUGH the British occupation of Mauritius dates from 1810, there was no Protestant church in the island till 1828, when an old powder-magazine was adapted to that purpose. No bishop visited the members of our Church there till 1850, when the Bishop of Colombo went, for the purpose, chiefly, of holding confirmations. He consecrated three churches, visited several missionary stations, and by his earnest and faithful representations of the wants of the Church, and the formation of the Mauritius Church Association, gave an impulse to the cause, of which the good results are felt to the present day. When, chiefly through the efforts of the late Bishop of London, a sum of money had been secured for the partial endowment of a Bishopric at Mauritius, to be supplemented by the salary of the retiring senior-chaplain, the appointment was offered to me. The first six years of my ministry had been employed in the island of Alderney, where I had been confirmed in an acquaintance with the French language, which had been begun at a former

period. Those who thought of me for this reason were not aware of the fact, which many friends will be interested in knowing—that some of my very early days had been spent in Mauritius, from whence I went to Alderney for some years; where the fact of the language being French enabled me to keep up an interest, which I had never lost, in what was then known to me as "the Isle of France."

On the 30th of November, 1854, the Archbishop of Canterbury and the Bishops of Lichfield, Chester, and Gibraltar, consecrated the Bishop of Sydney and myself in the parish church of Lambeth, where a large congregation was assembled, and many of our friends and brethren came there, with a prayerful interest in the solemn service. The sermon was preached by our common friend, the Rev. Canon Champneys; and that night I set forth for Guernsey and Alderney, to bid farewell to my friends, and to endeavour to secure fellow-helpers for my work. I succeeded in obtaining two, and at the Bishop of Winchester's request I consecrated the church at Cobo Bay, the Rev. W. Guille acting as commissary.

On that occasion I met twenty-two clergymen, most of them old friends. At Liverpool, eighty-two afterwards united in a most kind address to the Bishop of Sydney and myself; while the clergy in Islington had presented me with a beautiful case, containing the Bible in eleven versions, and the Prayer-book in eight; and a valuable chronometer watch, made expressly for my tropical service, had been given me by several lay friends in the same place. These, with many other proofs of Christian affec-

tion and sympathy, contained in them a source and spring of encouragement which was often afterwards drawn upon. For some time before my consecration I had endeavoured to collect funds, and, chiefly from Liverpool and Islington, had obtained rather more than a thousand pounds. The venerable Dowager Lady Grey had entrusted me with 200*l.*, the residue of funds belonging to a society which had once laboured for the establishment and maintenance of schools in Mauritius. One of the conditions of this advance was that I should defray the outward expenses of Mr. Stephen Thornton, a schoolmaster formerly employed by the society to which I have referred.

On the 15th of March, 1855, our party sailed from Gravesend, consisting, besides my own family, of the Rev. Dr. Fallet, whom I had recommended to the Secretary of State (Sir G. Grey) for the chaplaincy at Seychelles, having ordained him at Highbury, on March 11th, 1855; Mr. Vaudin, a native of Sark; and Mr. Western, a Highbury master. Mr. Bichard was to follow with his family, to take charge of a mission to the seamen. He arrived on the 6th of August, and at once applied himself to his work.

During the voyage out we had prayers every morning and evening in the cuddy, our excellent Captain (Noakes) having given notice to that effect on the second morning after we sailed. We also had two full services every Sunday; that is, the morning and evening prayer and a sermon. There is much reason for thankful hope that

these services were greatly blessed to several on board. On the 11th of June we came in sight of Mauritius, having been eighty-two days at sea, during which time the only land we saw was a glimpse of Madeira by moonlight, and a clear view for several hours of the island of Trinidad. The effect produced on all the passengers by the lovely scenery of Mauritius was very great. Before daylight we were up to look out for land, which we soon discovered. The sail up to and along the coast was exquisitely beautiful. The word "fairy-land" seemed to occur to every one. By four in the afternoon we landed. My first welcome was very cheering. Captain Kelly, the harbour-master, came to meet us, and offered to pilot us in. He told me I had been very much wanted, and expressed very great pleasure at seeing me arrive. When we anchored, the two chaplains then resident in the town, Messrs. Pennington and Mason, came on board, with Mr. Stair Douglas; and then Mr. James Fraser, partner of Captain Ireland, invited us to his house at Burnside; and Mr. Wiché, Mr. Bartlett, Mr. Finnis, Mr. Kerr, Mr. Ferneyhough, Mr. Beke, and others, welcomed us very cordially. As the Governor had not arrived, we accepted Mr. Fraser's hospitable invitation to Burnside, towards Pamplemousses. The scene on shore was of the most extraordinary character—French, Creoles, Arabs, Parsees, Indians, with their many interesting costumes, met us on the road. The plants and trees were all of an oriental character—cocoa-nut trees, tamarinds, aloes, bamboos, presented both novelty and variety. The mountains,

with evening shadows on them; the sea, appearing at intervals between the openings; the setting sun, and many other objects, combined to make the drive interesting to an extent which only those in like circumstances, after three months at sea, can understand.

The question as to where we were to fix our residence next occupied our attention. The concurrent advice of all friends at home had been that we should not try to reside in town, but I found that it was expected in Port Louis that I should; and as a house had been looked at we took it, at the rate of 16*l.* per month. The income allowed by the colony, from the date of my landing till January of the ensuing year, was at the rate of 600*l.* per annum. After a few days our eldest boy fell ill with a raging fever, and for some time we despaired of his life. Through the kindness of Captain and Mrs. Brownrigg we had the opportunity of taking him to Beau Bassin, about six miles from the town; and then we occupied for a month a house at Grand River, tenanted by the Rev. P. Beaton, who was gone to Bourbon; and then we moved into the house of the late chaplain, Mr. Banks, also at Grand River, where we stayed until January, 1858, when we moved to the residence at Pailles, since called Bishopstowe; which was purchased for the see with the help of 1000*l.* from the Government.

The ecclesiastical position of affairs was as follows:—

In the town of Port Louis there were two chaplains: the Rev. Philip Pennington, appointed by the Duke of Newcastle in (April or May) 1854; the Rev. W. L.

Mason, appointed by Sir G. Grey, on my recommendation, towards the close of that year; the Rev. J. G. R. De Joux, chaplain of the Mission at Plaines Wilhems and Black River.

The services in town were—1st, a military service at six o'clock in the morning, at St. James's. 2nd. An English service at 11 A.M. 3rd. Another at 5 A.M.

Every claim for any service of our Church, made by any of its English members, among the military, the seamen, the Indians, the residents in the other districts, besides the prisons and the hospitals, Port Louis, was addressed to those two chaplains in town, with the following exception:—The churches of St. John's at Moka, and St. Thomas's at Plaines Wilhems, had one service each performed in them by the Rev. J. M. De Joux, Inspector of Government Schools, whose strength had been most seriously impaired by a paralytic seizure. For the Indians, nothing was doing beyond the colportage of a few copies of the Scriptures by an agent employed by the committee of a Juvenile Church Missionary Society.

Our first Sunday in Port Louis was June 17th. After a disturbed night from the rattling of the hurricane-shutters through a strong trade-wind, we enjoyed a breakfast very much in the English style, and felt thankful to be in our own house, so near the church—just across the road. The soldiers passed at seven to church, and our own service began at eleven. Mr. Pennington read the prayers; Mr. Mason the lessons; and I preached on Rom. xv. 29, feeling that my farewell subject in England

was one of the most appropriate I could take on beginning here. Everything was most delightful—the well-ordered church, the large and mixed congregation, and the hopeful character of the text. But the responsibility was most deeply impressed. The evening service was at five, when I read the prayers, Mr. Pennington the lessons, and Mr. Mason preached on Mary and Martha.

The second town in the island, in population and importance, is Mahebourg, standing on a bay on the south-eastern coast, about thirty miles from Port Louis. Our first visit there was made on the 15th of June. At four o'clock Mr. Bartlett called at Labourdonnais Street for Mrs. Ryan and myself, and having taken up Mr. Wiché we proceeded to Mahebourg, which I was anxious to visit at once, to see the state of the church now being built there, and to inquire into the state of things among the population. We had a deeply interesting day. It was bright starlight when we started. The first travellers whom we met were a group of English sailors, whose direction towards the *country* did not look well in connexion with the frequency of desertions from ships which have recently taken place. In fact, all that I have heard since our arrival respecting the numbers of the sailors, their conduct, and the facilities which are offered by the authorities for their instruction, tends to strengthen my desire to do as much as possible for their good. The next whom we met, overtook, or saw by the roadside, represented another class, urgently needing spiritual assistance.

The swarthy figures of Indian carriers passing by the carriage, with loads of fruit and vegetables on their heads for the early market in Port Louis, others returning with empty baskets or driving empty mule-carts, and the fires by the roadside, around which groups of them were gathered, buying coffee and cakes, gave a very oriental appearance to the scene; while the large Indian village at Grand River, about two miles from Port Louis, and the frequent recurrence of Indian huts, and the sight of Indian labourers, drivers, messengers, along the whole road to Mahebourg, at intervals by no means rare, left an impression of the numbers, the need, the claims of these heathen on our Christian effort, very strong on my heart. And when we came to our journey's end, it was very touching to see Indian labourers employed in helping the workmen who were raising the structure intended to be a house of prayer in the name of Christ. The text naturally recurred to my mind, "The sons of strangers shall build up thy walls"—and with it, the earnest desire that they might be gathered into the fold of the Church, and made partakers of the privileges of the children of God.

A visit to the barracks, where the head-quarters of the 85th Regiment, under Colonel Power, were stationed—one to the Regimental School—and another to a large school, where a great number of day-scholars and boarders were assembled under Mr. George Clark, one of the most able and successful teachers in the island, from whose friendly assistance I have derived many advantages on subsequent

occasions, filled up my time at Mahebourg in a very agreeable manner. The church—of which the design had been originally made by the Rev. W. Banks, and afterwards altered in some respects by the Rev. Mr. Fleming—was in a forward stage of erection; and monthly visits were paid to Mahebourg until it was completed.

The scenery along the road was of the most striking character: every few miles brought some new range of mountains in sight: only the highest peaks had summits of bare rock, all the lower ridges were covered to the top with forest. Fine specimens of the fern-tree abounded on the elevated plain in the centre of the island. And here one feature of the scenery, noticed by the Bishop of Colombo, struck us very forcibly, viz. the large number of bare trees, which looked as if blasted by lightning or stripped and shattered by whirlwinds, but which are really eaten by white ants. The large nests of the ants near the tops of some of them had a very strange appearance.

Wednesday, June 27th.—Captain West, the proprietor of the estate at Grand Bay, called for me at 10 A.M., and I started with him in his carriage, accompanied by Mr. Weston, to look at the schools, as I had promised. The morning had been showery, so that the air was very refreshing, and even cool. We stopped at Pamplemousses, about seven miles from Port Louis, to go over the famous Botanical Gardens there. Mr. Duncan, who has charge of them, was very cordial in welcoming me to the island, and seemed really glad for himself and others at the prospect

of a service on Sundays. The trees in the garden were very fine — many kinds of palm, the cinnamon, the clove-tree, the nutmeg, the bamboo, especially the thorny bamboo, gave the place a thoroughly oriental appearance. It was with strange feelings that I looked upon these fine specimens of a vegetation hitherto known to me only by books or in conservatories. From the top of a long avenue of palms the summit of Pieter Botte could be seen through the vista, and the effect was very fine. What would some of our friends in England give for such a sight! Not far from the gardens we saw the site of the new church which is to be erected, and for which a subscription has been begun in the village of Pamplemousses. The situation appears central and convenient, within the seventh mile from town. In proceeding to the estate, we passed through thousands of acres planted with sugar-canes. Some fields were sadly blighted by a weed which has appeared of late years in the island, and which it requires the greatest care to keep down. The sight of Coin de Mire and Round Island, and the intervening sea, which opened on us as we descended the very gentle slope to the estate, reminded me of our first day's view of Mauritius. Much on the estate reminded me of England. The spirit with which each department of work was conducted, the care for all the labourers, the provision for educating their children, continually made me recal similar things in England, while the extensive and powerful machinery resembled Manchester cotton-mills.

In one part of the large machinery-house we found a

room for a school, which is used until the school-house (a neat and commodious building) is roofed in. The master, one of the converts from the Vacoas Mission, was only able to speak French, so that there is no English instruction. The number of scholars on the books was 38; present, 35: the larger number Indians, some very young. All the Indian children on the estate are expected to attend. The eldest girl, about fourteen, read, wrote, and ciphered well, and led the singing of a beautiful French hymn on the influences of the Holy Spirit. Several of the boys showed much intelligence, and had a very pleasant manner; but one rough, uncultivated-looking youth, of about twelve years of age, attracted my special notice. There was an inquisitive, penetrating expression about his eyes, which indicated the working of an eager mind, but wherein the powers of that mind consisted was a mystery, for he could not read so well as many of his juniors. Something which was said about him elicited from Mr. West the remark that he was the orphan of an Indian priest, and had succeeded his father as the oracle of the camp — that he wrote out poetry for the Indians, and made so much by that occupation that he did not care about coming to school for his rations. He was sent to fetch specimens of his poetry, and returned with twenty-six sheets of manuscript Hindoo poetry, recently written with great neatness in black ink, with red lines at intervals, and illuminated work on some of the pages remarkably well done. I could not but feel what a treasure that youth might become to his country-

men, if his mind and heart were imbued with the knowledge and love of Christ.

We visited also a school in a building belonging to the Society for the Propagation of the Gospel, but rented by the Government. The order and discipline were as well maintained as I have ever seen them, and the authority of the master, Mr. Benoit, was complete, though his manner was exceedingly quiet. All the boys and girls present, nearly forty, were Creoles, some of them evidently in good circumstances, and they showed great intelligence. I was sorry not to see a single Indian child there.

As on the Mahebourg day, so on this, a leading impression left on my mind is—the Indians, the Indians; and while the impression is fresh I desire to record it. On our way out we saw a string of seven or eight of them led along by the police, and I found that the system of vagabondage, or, as it would have been called in old times here, "marooning," prevails to a great extent—that men are continually running away from the estates to which they had been assigned. On looking at the "camp," on Captain West's estate, long lines of stone houses, capable of accommodating 400, I saw many of these men, who had already done their task and had returned to spend the rest of the day in idleness. In going over the estate we met many thus returning from their work. The few women whom we saw had a very degraded appearance, and altogether I felt that the habits of the people presented the opportunity, and their

condition loudly proclaimed the need, for teaching and preaching the Gospel, which alone can truly elevate and civilize, and make happy. My ignorance of the language was very painful to me when I went into the hospital on the estate, in which there were five men, some of whom looked very ill and sorrowful. The utter indolence of the Indian women is spoken of in all quarters. On our return home we saw fields in which the cane had been recently planted; others just prepared for planting, and, in fact, the cane in every stage of its progress. We were thus enabled to judge of the amount of manual labour required. Nothing but ocular demonstration can convey an idea of the rocky nature of the soil in which some of the best crops are reared. A cane-field in some parts, when just ready for the plants, presents the appearance of lines of stone walls, thick and high, some of the stones weighing even tons, and requiring several men with crow-bars to move them. After an interval the ground is renewed, by placing the walls in the furrows, and making furrows where the walls had been. This, of course, bears directly on the subject of the Indians. Manual labour to an immense amount will always be wanted. A large number of Indians must form the great proportion of the population of Mauritius, if it is to continue a sugar-producing colony. These Indians are from a low class, even in India. Some dreadful atrocities have been perpetrated by them of late years. One fearful case of suffocation after protracted torture, in which thirteen of them were concerned, and for which three were executed, is

spoken of with much horror; and since we landed two frightful murders have taken place, one in the Vallée des Prêtres, a beautiful glen near Pieter Botte, and another this last week in the district of the Savannes. The poor people are indeed in the highways and hedges of humanity. The spell of their own religion, whatever that was, is to a great extent broken; the check of their native institutions and local associations removed; and nothing adequate to the need done to bring them under the holy influences of the true religion, to train them in the observances of the spiritual worship of God, or to bring them into that communion of saints which surrounds a Christian wherever he is with a brotherhood on earth, and consoles him with the hope of an inheritance in heaven. I say, *nothing adequate to the need,* for *something* has been done. A devoted man who had once laboured among the Wesleyans, and left them with very honourable testimonials to his consistent and faithful discharge of the duties he had undertaken, and afterwards worked in a mission belonging to the Society for the Propagation of the Gospel, has been employed for a year by the Madras Bible Society, with another to help him.

The emancipated slaves have, from the period of my first arrival, excited deep interest, and that interest has gone on increasing with further acquaintance. A large district to the right of the road to Mahebourg goes by the name of Vacoas. The country, some years ago, was covered with forest trees; now a great deal of it is cleared, especially on the slopes of the Trou aux Cerfs, and here the emancipated

slaves and their descendants have purchased small plots of ground, built their "cazes" (or cabins) in them, and cleared the ground to cultivate rice, potatoes, and even sugar-canes, on the sale of which articles they make their living. Left to themselves, they are generally very degraded, very ignorant, and sometimes very destitute. Their neighbours of European descent looked down upon them with much the same feeling as the planters on the slaves of old. Amongst these persons Mr. De Joux began his missionary efforts some four years ago, when he was Mathematical Professor at the Royal College here. As soon as he could, he gave up his work at the College to settle among them. The work at Vacoas was an offshoot from that at Petite Rivière (Bambou), but the accounts I had heard of the religious destitution of the people made me wish to visit it first.

On the 26th of July I started at half-past six, and met Mr. De Joux at a place called Chester Bank. When we reached the little caze, which is now the Vicarage of Vacoas, I was much struck with everything around me. The simplicity and working character of the whole apparatus was very clear. The ground round the house, till very recently a forest, had now very serviceable beds of artichokes, garlick, &c., a reservoir, various buildings for pigs, goats, and poultry, which are most necessary in such an out-of-the-way place to avoid shortness of food. The view from the windows of the room in which we breakfasted was very grand; the finest sight of the Trois Mamelles that I have yet gained, and more than a couple of

miles off. The air was very cool, and a great deal of rain fell in heavy showers nearly the whole time I was there. One of Mr. De Joux's servants seemed particularly pleased to welcome me to the house. He had a fine, expressive, happy-looking countenance. I found he was a Malegache, who had been a soldier in Madagascar, and is now a soldier of Christ. During the prevalence of cholera he acted as Mr. De Joux's chief agent in raising and directing a band of helpers, through whose instrumentality all the families were visited. Finding Mr. De Joux very ill from a repeated attack when he came to the house one day, he determined not to leave him any more, and has continued with him ever since. His joy at the prospect of getting a Bible in Malagasy was great; "Moi bien content" the expression of it. At breakfast, venison was produced. Its appearance was thus accounted for. The day before yesterday Mr. De Joux was riding along in one of the showers so frequent at Vacoas, when he heard a voice shouting out, "Eh, Monsieur! où allez vous du temps qu'il fait?" "Je vais visiter des malades," he replied to the chasseur with his pack of hounds. "Et moi," the other replied, "je vais manger mon dîner." Next morning a present of venison was sent.

We walked through the rain by a most primitive path to the most completely missionary church I have yet seen —a long building of palisades, well thatched, nicely fitted up with benches, having, when we entered it, the boys' school towards one end and the girls' at the other. The master was away, having gone to see his father at Pample-

mousses. The mistress, an intelligent young woman, evidently interested in her work, and delighted to see Mr. De Joux, was superintending the whole. "La pluie et la boue," as a fine boy explained it to me with great *naïveté*, had kept most of the pupils away. Their parents are squatters with small portions of ground, from two to ten acres, on which they have built their little cazes, and until Mr. De Joux began to work amongst them they were living very much like savages, in many respects. I was intensely eager to see what had been done with these children, and was indeed gratified when I heard the eldest boys and girls read distinctly in French, the next spelling their monosyllables, and the last learning the letters of the alphabet. I felt, Here is a nucleus for good, minds redeemed from the waste. I examined each one of the twenty children, and was greatly pleased with their hearty and affectionate manner. When I asked them to sing, a little collection was brought out, printed for the Mission, and they sang with more heart and voice than softness and melody two beautiful hymns. This also rejoiced me much.

It was easy to see at once that Mr. De Joux was a pastor with his flock. A sick man, into whose caze he took me, asked for Vincent, having heard from Mr. De Joux that he was ill; and both the man and his wife entered readily and heartily into the spirit of some remarks made, of a religious character. Three of their boys belonged to the school. The nice furniture of the humble dwelling was quite in accordance with the refined tone of the

people. On our way to and from church we crossed a torrent, which is sometimes so swollen that all the men in the congregation have to help in getting the children across. One of Mr. De Joux's ministerial experiences was very descriptive of the real character of his work among those simple people. Two days ago he was catechising in the house of a good lady, in one corner of the parish, when he found that even his knowledge of the language and habits of the people did not avail to make them understand and appreciate what he said. The lady volunteered to make it plainer to them, and their countenances at once brightened, and he begged her to go on, with the double purpose of doing her good and of making it plain to them. He had just been telling me that the congregation at Bambou were his "great children," and that these at Vacoas were "mes petits enfans," when we met two men, one of whom at once said, "Un des enfans malade?" (meaning, "Is one of the parishioners sick?") On returning to the house, I found my Malagasy friend near his own little caze. I entered, and saw a bed with snow-white sheets in one room, and another bed in another room, with a prayer-book, hymn-book, &c., on the table. It was a hut made of palm-leaves and bamboos, but beautifully neat and nicely furnished. I asked if they had any children, and found they had one girl—that she sang nicely, that they had hymns every evening, and that she was one whom I had noticed as leader of singing in the school. It was very delightful to wish such people a blessing in the name of the Lord.

A nearly level road, extending ten miles westward of Port Louis, parallel to the sea, leads to the licensed school-room at Belle Isle, belonging to the Society for the Propagation of the Gospel. On the second Sunday in September I held a confirmation there, when forty-seven candidates presented themselves. I was much gratified and encouraged by that service, and the same effect was produced on several members of the Mauritius Church Association who were present. Five of the candidates had walked ten miles, several eighteen miles, and three (two Creole women and a Christian Indian) had been sent in a cart about nine miles. Many circumstances combined to make me feel most deeply the privilege of uniting in Christian worship with such a congregation. At the close of the service, those who had come from Morne Brabant, eighteen miles off, entreated me, in the name of their friends and relatives, to send them a catechist. The room, the benches, &c., were all ready.

On Sunday, September 30th, I again visited Vacoas. Mrs. Ryan and L. accompanied me to Mr. De Joux's little parsonage. We found that the Roman Catholic neighbours had sent flowers, artichokes, peas, &c., because Mr. De Joux's Bishop was coming. This conduct is just like what we have experienced from the first from the Roman Catholic laity here. But the four priests of the neighbouring parts were so diligent that only three Roman Catholics attended the service. The doors of the thatched church, which is built of palisades, were most tastefully hung with roses, and the bouquets of flowers blended

with the leaves of the Vacoas palm inside the church produced a very pleasing effect. Round this building, at irregular distances of from one to seven miles, the huts of the ex-slaves are found. They were much neglected when Mr. De Joux began his work among them. Marriage was unknown among many of them. They were very ignorant, and the Word of God had no place. He began in a caze, which I have visited with much interest. He has now between forty and fifty children in the school.

There were about 200 adults, besides the children, at the service, and eighty-four persons were confirmed. It was a most thrilling service to me in some parts. "Notre Père qui es aux cieux," came with peculiar power when uttered under such circumstances; and the expression in the second Collect, "dont le service est une liberté parfaite," made me feel how we ought to strive and pray that all who have the bodily enfranchisement may indeed know the liberty wherewith Christ makes His people free.

The accompanying hymn is often sung in our services, and some of its expressions have a very special power under the circumstances,—

"Oh! que ton joug est facile!
Oh! combien j'aime ta loi,
Dieu Saint, Dieu de l'Evangile!
Elle est toujours devant moi;
De mes pas c'est la lumière,
C'est le repos de mon cœur:
Mais pour la voir tout entière,
Ouvre mes yeux, bon Sauveur.

Non, ta loi n'est point pénible
Pour quiconque est né de toi ;
Toute victoire est possible
A qui combat avec foi.
Seigneur, dans ta forteresse
Aucun mal ne m'atteindra ;
Si je tremble en ma faiblesse,
Ta droite me soutiendra.

D'un triste et rude esclavage
Affranchi par Jésus-Christ,
J'ai part à son héritage,
Aux secours de ton esprit.
Au lieu d'un maître sévère
Prêt à juger et punir,
Je sers le plus tendre Père,
Toujours prêt à me bénir.

Dieu qui guide, et qui console,
J'ai connu que le bonheur ;
C'est de garder ta parole,
Et je la serre à mon cœur.
Fais moi marcher dans ta voie,
Et me plaire en tes statuts ;
Si je cherche en toi ma joie,
Je ne serais pas confus."

Mr. De Joux works nobly for the temporal and spiritual interests of his people. The opposition and the difficulties are great. Men who have been slaves, and have then been left for many years uncared for, are not easily reclaimed; and then, when the effort to reclaim them is made in any quarter, the priests direct their attention especially to that, so that the obstacles are immense. But the encouragement is also very great; and if only our brethren in Eng-

land will help, the way is open for approaching these poor people with the blessings of the Gospel of peace in our hands. At the north-eastern end of the island there is the same facility of access, but as yet not the means to avail ourselves of it. Mr. De Joux is the only clergyman at present.

Morne Brabant.—This part of the island is twenty-eight miles from the town, and the district until lately was in a very wild, uncultivated state. Many of the residents are of Malegache extraction, and some of them were very earnest for the settlement of a minister amongst them. I promised to go to them as soon as I could, and on the 12th of December I went off early with Mr. Bichard to visit them. The journey to Black River was by land, the scenery most lovely. We took the lower road by the coast, and in fording the river the horses stuck fast, much to my dismay, for I was five days vaccinated, with much irritation of the arm, and there have been many serious, and a few fatal, cases of re-vaccination. (The prevalence of epidemic small-pox has made the use of this precaution general.) However, an Indian appeared, who carried me out of the carriage, across the broad stream, with a very tottering step it is true, and I felt that he was a very different man from a strong English waterman. The state of my arm the day before had not permitted me to make a definite arrangement with Mr. De Joux and the catechist, who had therefore gone on before we reached Petite Rivière on our way. They

went in a donkey-carriage more inland, over the hills. At Black River station we found a boat, and waited till Mr. De Joux and Mr. Du Casse came up, and then went by sea to the Morne, which we reached in an hour and a half. The scenery was most enchanting. The white breakers on the reefs, the bright crystal waves under the light of a tropical sun, the line of coast along which we were sailing, rising gradually into mountains clothed with trees to the very summits, and opening out the most beautiful gorges, supplied objects of insatiable interest. It was indeed a beautiful sail. In front, the Morne, a fine high mountain, apparently rising from the sea, but having in reality a large wide plain extending from its outer base, far away to the south-west. On the isthmus, between the Morne and the land, was the house to which we were going. Children and adults were to meet us from the plain on the seaward side of the mountain.

We were welcomed by Madame La Bonté, mother of Madame Beguinnot, in whose house the school is kept and the assembly held, Mons. Beguinnot acting as schoolmaster. Between fifty and sixty persons were assembled, — Europeans, French Creoles, Mozambique ex-apprentices, and Malagasy Christians. I examined the young people and several of the old, and found that very few could read. My former acquaintances, who had twice walked thirty-six miles (eighteen there and back) to be confirmed, were there; very earnest for Malegache books, and for a catechist to come regularly every Sunday. I began the service by reading a French hymn, which was

sung; then I said a few Collects from memory in French; after which I addressed them on the latter part of Rev. vii.; words which have peculiar force when one sees the representatives of several nations and tongues listening to the word of life. Mr. De Joux then spoke to them, and especially met the objection which the Romish priest has been diligently instilling into their minds,—that we are not likely to hold on. As the work has been interrupted once after having been most prosperously begun, the objection has weight with many: but I trust that, through God's mercy, we shall be so supported from home as not to be exposed to this sorrow. Mr. De Joux's expression when addressing the people sounded rather strange;—"Mes petits enfans,"—when there were those present who were slaves in the time of Mons. Lamartic; but conversation with them soon showed that he was right. I feel much sorrow when I ascertain, in one part of the island after another, how few can read. The Romish schools in such districts are for teaching their catechism, but not for teaching them to read the word of God. Those who can read, and who have the word of God, rejoice in it exceedingly.

The issue of my visit was the establishment of that school, the adhesion of the Romish teacher from the Chamarel to us, and the arrangement of a plan for giving Scriptural instruction in a region (the Chamarel mountains) which we never could penetrate before. And on the second day after we had been there, the catechist came to tell me he was so impressed by the desire of the people at the Morne for a Sunday service, that he pro-

posed to go every Saturday (eighteen miles, and some of it a very bad road), returning on the Monday, if the expense of the donkey could be arranged. This leaves a space of twenty-eight miles from Port Louis entirely open to judicious, and, above all, *persevering* effort. On our return we partook of the very kind hospitality of the officer in command at the station, and called on Mons. Genève, who is mentioned by the Bishop of Colombo in his Journal. He received us with great politeness, and we returned well pleased with the day's excursion.

I will here introduce a brief mention of some encouraging incidents at the end of 1855.

On the 14th of December, as I was writing in the vestry, a very striking Indian entered the vestry, and came and stood before me, and in a deep thrilling voice said he was a Mohammedan, but an unhappy one, and he wished to put on Christ by baptism. He turns out to be a well-read man, and has gone through very keen trial the last eighteen months, which he has interpreted as a punishment for his hardness of heart when under Christian instruction in India. He had been a monitor for eight years in a mission-school, and appears to have endeavoured to believe that Christianity was not a *bad* religion, but that Mohammedanism was the true one. The question which has lately given him no rest is, "If Christ fully revealed the will of God, and made a perfect propitiation, what need could there be of Mohammed's teaching?" He afterwards wrote a letter to me, in which he spoke of the privilege he had enjoyed in the

instruction of the school at Madras; and when I had another interview with him, I found that his mother had been "learned in explaining the Koran," because her father was one of those who knew it by heart. Her principles used to blot out the instructions received at school, but still some things remained, and here in his distress he remembered them, and wished very much to become a Christian. He was baptized early in the following year.

On Sunday morning, December 16, I had the privilege of conducting the opening service on board the Mariners' Chapel, and a most interesting occasion it was. A month before, the ship had been purchased—a bark which used to trade between this and Melbourne. It had been in the workmen's hands, going through various processes, ever since; and there it was, with a fine clear deck covered with new benches, with a wooden roof over nearly the whole length of the deck, closed in near the bows by the Union Jack, and with long pieces of sail-cloth to fill up the space between the roof and the bulwarks if necessary; the reading-desk neatly fitted on to what had been the binnacle of the ship, and the main cabin below ready as a vestry, while a bell was fastened in the bow of the ship to summon the sailors from the neighbouring vessels. The deck was crowded when I was summoned up to begin the service. From the cabin window I had seen the boats coming from different ships, and I found Captain Kelly, the harbour-master (to whose exertions we owe so early a possession of a Mariners'

chapel, and so complete a fitting out for the purposes of Christian worship), General Hay, Commissary-General Laidley, several gentlemen connected with the shipping, a large number of captains of ships, amongst them some Americans (the American consul was also there), and a large number of seamen.

It was a most interesting occasion. I preached from Psalm cvii. 23–32, and referred to the Bishop of London's expression of deep interest in such a work, and his quotation from an American bishop, Potter of Pennsylvania. In this way we realised much communion of spirit—the Church on shore coming to meet our brethren from the ships, and a voice from London, and one from Pennsylvania, joining in the same brotherly sentiments.

The completion of the Seamen's Church determined me to ordain Mr. Bichard as deacon on St. Thomas's day, instead of waiting, as I had intended, till Easter. Mr. Taylor, the Missionary to the Indians, was also ordained deacon at the same time. Many Indians were present in their white dresses; some with more European costume. That three such labourers as Dr. Fallet and these two should have been put in my way during the year is matter of much thankfulness, and I regard it as an answer to the many prayers for which I have asked, and which I know have been offered up on that behalf.

On Christmas-day our church was completely full in the morning, but very thin in the evening. We felt much communion of spirit with those at home, and the oneness of the spiritual part of the day's observances prevented

me from feeling some of the circumstances of difference as much as I should have done. One characteristic difference was that the sexton (rather to my discomfort) got up to shut part of the eastern door, because the trade-wind was rather fresh, and made quite a rustling in the beautiful palm-leaves, or rather branches, with which the church was thickly decorated. They made me think of another assembly and other palms.

1856.—On July 1st six Bengalees were baptized, with several peculiarly interesting circumstances; such as a nine years' certificate of excellent character, brought by one of them from his master, and the connection of two others with efforts made by Mr. Banks. It is quite pleasant to look at our baptismal register now, with its interlacing of Indian names. The spirit of inquiry seems to me to be spreading, and to be very earnest. A fine youth of sixteen is now in the school with turbaned head and Indian dress, among those who are preparing for the work of teaching by and bye. Another has just been brought to me by his uncle (Peersaib), just landed—a boy of sixteen, who reads English well. Caste is not quite broken here: The youth first mentioned above declined boarding with our catechist because of caste—(he is not yet a Christian, but very earnest in his desire to read the Scriptures)—and I find that a man who was very ill some time ago must have died for want of food, had not his master procured from a distance a member of the same high caste as himself to give him nourishment. Several Indians of high position have been to me lately. On

Sunday last the Tamil singing in the school-room sounded in my ears in the intervals of my reading the Commandments. A Teloogoo Christian of good education has just been to me, to tell me of his work, &c. in his new situation. It is very pleasant to hear him say that he understands all my sermons. It was the pleasant part of the testimony of the poor sailors on board the "Malabar;" but what makes it specially so in his case is the proof of the efficiency of the teaching of the Missionaries in India. Many instances of this have been brought before me. Ability and perseverance must have been applied in the Indian schools to enable them to send forth such pupils as I have seen.

On my way from visiting a sick woman just now (Wednesday evening), I went near the school-room, where Mr. Taylor was holding his service. The full, deep response of the congregation was indeed delightful to hear; and as I heard him enlarging with such fluency, and such easy modulation of voice to them, I felt what a blessing it was to have found such a man here. Perhaps, in all India one more fit for just what there was to do at first could not have been found. Charles Kooshalee's judicious and earnest work among the Bengalees was suggested last night as a theme of grateful thought, when I passed a house where two of his catechumens are preparing with much joy to celebrate their Christian marriage. While standing near the school, the form of a soldier in very distinct outline, coming down the hill from the citadel, reminded me of my early acquaintance with Mauritius,

and how the men who served here in those days have passed away. What a comfort to have such indications as God in His mercy has given of His favour:—may He bless our efforts to do a good that shall remain!

July 4th.—Oh! the wonderful meaning conveyed in our blessed Lord's precept, "Pray ye therefore the Lord of the harvest that He will send forth labourers into His harvest." I do trust, that when the success given here is spoken of it will be remembered that Mr. De Joux is working at Vacoas, that Mr. Taylor is working among the Indians, Mr. Bichard among the sailors—besides other labourers. These are the men who go the daily rounds, and speak the words, and give the books, &c. Mr. Vaudin is now at work as my schoolmaster, so that Alderney, Sark, and Guernsey (Mr. Bichard is from Guernsey) have each their agents here. How wonderfully the providence of God works! Possessions of England in Europe where French is spoken, giving labourers for possessions of England in Africa of the same character; the latter being connected with Africa, Madagascar, India, and China.

July 21st.—We are now having cooler weather. Yesterday morning the thermometer was at 68° in the verandah. Twice lately I have had walks on the sea-shore to our left; once with Capt. Gordon, the zealous helper of our work here, and last week with three young men, whose fathers had been cut off by the cholera of 1854. It was a most beautiful walk. We went on towards the west until sunset, and of all the sunsets I ever saw, none equalled that in

one respect, viz. the fiery gold which fringed the cloud in which the sun went down. The coral strand on which we were walking, the calm expanse of water before us, the reflection of the light on the feathery palm-trees, the glorious brightness of that island-shaped cloud, made up a scene which I do not think I shall soon forget. And then, when we turned our backs on the west, we had before us the mountains of Port Louis, Pieter Botte, the Pouce, and others, under the light of the full moon. After the work of the preceding days it was a very refreshing walk. Two evenings afterwards, while L. and I were walking before the house in the bright moonlight, a magnificent meteor blazed brightly over the mountains at some height, shedding a light far beyond that of the moon; then went horizontally from south to north, divided into two parts; and at last seemed to burst into a thousand sparks. Our Creole servant was greatly moved at seeing it, and described it as "a great light which parted from the moon, and then divided into two stars." From the great transparency of the atmosphere, the moon appeared just like a balloon, not with its usually fixed appearance, but giving the idea of being suspended in the atmosphere, and moving on. I never saw a sky in which it seemed so easy to conceive the appearance of bright angels of mercy passing on in their ministrations to the children of God.

One circumstance in our present position may be interesting, viz. that the very house we are living in was formerly used as a receptacle for the poor slaves who were smuggled in from Africa; as many as forty have been

stowed in the upper part of the house, waiting for an opportunity to be transferred to the estates. On the question of African Immigration there is a good deal of really earnest inquiry going on. Among all the discussions, the thought occupies my own mind very seriously, —Is not an opportunity going to be presented to us for training *native* agents for Missionary work along the coast of East Africa? and not only along the coast, but into the far interior also?

Aug. 6th.—Mr. De Joux has just been here, and given me an account of the occupation of the table-land at Chamarel last Sunday. The difficulty of the road in the midst of mud and rain, and over a tenacious red clay, seems to have tried them all; but their success encouraged them greatly, and they obtained at once seventeen children for the school. A beautiful feature in Mr. De Joux's character is the admiration which he so heartily expresses for his devoted catechists. Speaking of their high hopes, he said it was not in their own strength, and mentioned his joy at seeing one of them (in the large room where he and they were sleeping on benches, &c., as they could) praying, as he thought, in the dark, but being visible to Mr. De Joux through the light from a chink in the partition, and bending for a long time in earnest devotion. All that part of the island is chiefly peopled by Africans and Malegaches; but there are some Indians, and I was most thankful to hear that the shepherd of a friend of ours there, who is an Indian, knowing two of the vernacular languages of India, asked permission to gather

the children of Indians around into a room on the hill-side, which was very cordially given him. Most heartily do I re-echo Mr. De Joux's remark, that we must do our best that *all* may have a chance of learning for themselves the way of salvation.

Yesterday morning two very different descriptions were given me by the same individual; each, however, adding to the force of our obligations towards the Indians. The first was an account of a dreadful murder. On one of the estates it was known that there were Thugs. Some time ago, a groom complained of some of his subordinates. They resented this, met together, and over a glass of water vowed his death. About a fortnight since he suddenly disappeared. These men had dissembled their resentment, and invited their victim to sup with them. They drugged him, strangled him, and then carried him on the shoulders of four, and threw him down among the sugar-canes. His sudden disappearance caused much uneasiness, and through the unwearied diligence of a police officer the whole matter was discovered. When the body was found, it was so decomposed that the daughter of the murdered man, a child of ten years of age, did not recognise it, but she recognised a red handkerchief which had fallen from the head, and which had the Thuggee knot in it and was covered with hair, as belonging to her father; and it was also ascertained that the handkerchief had been on the man when he was with the others, on whom, for some reason or other, suspicion had fallen. One of them was led to a place where the body lay, and on seeing it,

was so startled that he lost his presence of mind. The same effect was produced on two others; and at last the first confessed the whole of what they had done. One wretch coolly said, "Do you suppose it is the first time?"

There is reason to fear that there are other Thugs on the island, and perhaps the trial may lead to their discovery. The recklessness of human life, their own or others', is a sad feature of some of the Indians here. A kind of fatalism is also very prevalent among them. A different picture was given of another man, whose wife died some time ago; and he was anxious to have his child baptized, though not a Christian himself, from the impression that his child would be happier from it. The daughter of his employer, who was confirmed last year, began to teach him to read. The Bengalee catechist is indefatigable in his attention to him, and now the man is deferring his child's baptism because he wishes at the same time to be baptized himself.

Sept. 5th.—Yesterday was one of those days of encouragement which often, in God's mercy, succeed times of special, though very imperfect effort. Since April I have had morning-classes on Thursdays for the young, and finding that several were overlooked in the Confirmation of last year, I gave notice that there would be one again this year. I expected at first between 30 and 40. There were 103;—English, French, Creole, Mozambique, Malegache, and Indian; and I had the very great comfort of feeling that every one had been under a pastor's hand. The great majority had passed individually before me.

There was an impression on my own spirit, and on many others, I find, of the power of the blessing of God on the large congregation, which it is very delightful to dwell upon. In connexion with every such use of the means of grace, I feel great comfort in the thought of many prayers offered on our behalf. I may truly say, that not a day passes in which I do not realize to my thoughts with heartfelt gratitude, the efficient help which has been given from home. I do not think I ever felt more deeply my own inability to answer the calls of my position in the way of spiritually improving them than I do here. The comfort is to look beyond the contracted limit of our puny, irregular efforts, to the powerful operation of the counsels and the actings of God in His covenant of grace; and then hope revives again.

The chief incident of the year 1856, so far as the work of my diocese is concerned, was our visit to the Seychelles islands, where Dr. Fallet had been labouring for rather more than a year in succession to Mr. De la Fontaine. The latter clergyman had left the islands rather suddenly, as he was suffering from illness; and some time had elapsed before a suitable candidate for the chaplaincy there could be found. Dr. Fallet applied himself with much zeal and industry to his work, and had the satisfaction of seeing the fruit of his labours in a large and attentive congregation, and in the gradual prevalence of a system of Christian order and morality which it cost him much pains to establish. The account given in the following journal

will show what the nature of the work was, and what were the circumstances under which the ministrations of the Church of England had to be carried on for some years, until we were enabled to provide more suitable means and appliances for Christian worship and for elementary education.

H. M. Brig "Frolic," lat. between 5° and 6°, long. 53° East: Oct. 30, 1856.

I thankfully embrace the opportunity of a very fine day to begin an account of our pleasant visit to the Seychelles, on which we started on Saturday, the 11th of the month, at three o'clock in the afternoon. The pressure of work connected with the early arrival of a mail from England, and the replies sent a few days after, with the various arrangements for the work during my absence, particularly under the circumstances of Mr. Hobbs's arrival in very delicate health, and Mr. Walsh's intended departure within a week after us, together with the anxiety about Mrs. Ryan's removal in her weakness from recent illness, made the departure feel hurried, and rather uncomfortable. All that could be done by our kind friends was done to facilitate our movements and plans. Mr. Wiehé sent his carriage to Grand River. Several of us breakfasted with him. Mr. Bartlett was most active in helping, and I prayed with them and Messrs. Bichard and Taylor in the vestry.

Some extracts from my journal will, I think, be the best method of sending home an account of this

visit, as it will secure my naming circumstances which are now so common to me that I should not otherwise do so,—

"*Saturday, Oct.* 11*th.*—We were off at three. The breeze was strong and water rough after leaving the Bell buoy; and there was a good deal of sickness amongst us all—distressing in the night, and all the early part of Sunday.

"*Sunday, Oct.* 12*th.*—The most un-Sunday-like Sunday I think I ever passed. I was suffering from prostration of strength and repeated and violent sickness, and apparently there was no prospect of my doing anything among the seamen; but just as Service was going to be read by the Captain, I determined to rise from my bed on the deck and try, and I was greatly helped. I read through the Prayers and Communion Service, and gave them an address on the God of Bethel, with allusion to our worship together, not in a church, but on the seas. I felt truly thankful afterwards that I had been enabled to make the effort, and reminded of the promise, 'As thy day, so shall thy strength be.' Very soon afterwards I suffered greatly from sickness again, and had violent attacks till late at night, and was only able to read the service to myself in the afternoon, and one or two hymns with the children on deck. Such days do, indeed, show that 'our solemn and religious days ought to be accounted the flower of our time, and that we should strive to spend them happily.'"

Before I proceed with Monday, I must note down our

fellow-passengers:—*Commander,* Capt. Peyton; *Doctor,* Mr. Walsh; *Lieuts.* Flood and Stevens; *Mate,* Mr. Germains; *Master,* Mr. Wells; *Assistant,* Mr. Tarrony.; *Paymaster,* Mr. Sanders; *Junior Assistant,* Mr. Coombes. Captain and Mrs. Wade and their infant were our fellow-passengers, Captain Wade being Civil Commissioner of the Seychelles. They came to Mauritius a few months ago, just at the end of the visitation of the cholera, and they lost their only child, a very interesting boy, nearly three years old. This heavy blow had made us all feel deeply for them.

All our meals were on deck, and there was the greatest kindness on the part of all in attending to the passengers. The order of our days was as follows:—Tea very early; the seamen mustered for prayers (generally three Collects and the Thanksgiving) at about nine; breakfast afterwards; dinner at four; bed between eight and nine.

"*Monday, Oct. 13th.*—Rose early, and found deliverance from the discomfort and prostration of sea-sickness most welcome. I got the books up. We had prayers at nine, and it was pleasant to find that the whole party was improving. The memory was busily occupied with vivid recollection of many places and very different scenes.

"*Tuesday, Oct. 14th.*—I passed a very wakeful night, and observed from my bed that it was very dark, and on coming on deck at four, found the eclipse just occurring. How strange that no one had warned any one else about the eclipse! I began distributing little books, and the Memoir of Mr. Anstruther, and read the last division of

Sanderson's Sermons, vol. iii., near the end. Many expressions in the Psalms for the day (Morning Prayer) seem very suitable to the circumstances in which we are proceeding to the Seychelles. Many thoughts about the formidable danger of being satisfied with a mere external routine of earnest work.

"*Wednesday, Oct. 15th.*—Lat. 10° at twelve o'clock. Wet in the night. Rain and slight squalls. Had converse with Mr. Flood about the Seamander and the surrounding country. A good deal of conversation to-day with different individuals. In the evening the sailors singing, 'Cheer, boys, cheer;' 'Red, White, and Blue;' 'The White Squall,' and another: all of them, as far as I could hear, very appropriate seamen's songs. I was much struck with the effect, though the sentiments were limited to earthly patriotism and feeling. There is a wide field in England for the work now begun in so many schools, of training the young to sing proper songs properly.

"*Thursday, Oct. 16th.*—Distance from Mahé 215 miles, at twelve o'clock. I finished the account of Lemonier, the French botanist; a part of his scheme for collecting plants, &c., carried Mons. Poivre across these very seas a hundred years ago, under the auspices of the French king. How delightful to think of the efforts now made to send everywhere from England *the Tree of Life!* Conversed with Captain Wade about the affairs of Seychelles, and with the boatswain about St. Augustine's Bay, the people, &c. His impression is favourable. The manœuvre to-day was firing three rounds and shifting the breeching:

done in very quick time. One pleasant association with all this is its use in the suppression of the slave-trade. Several of our officers have been on the Western coast. Looking at the map, the Eastern coast seems very close to us here. The evening has been very lovely. Mr. Ellis's *Visit to Madagascar*, which I have brought with me, is in full requisition.

"*Saturday, Oct.* 18*th.*—Land appeared at about seven, but there was a doubt as to which of the islands was seen. Frigate Island, then a strange mass of rocks, Reciffe Island, and Mahé, form the first line from east to west. I was the first to see Mahé. A shell was brought up from forty fathoms, sounded in the night. I was reminded of the Channel Islands. Bird, one of the quarter-masters, belonged to Mr. Veck's choir at Forton, and must have been in the choir, I think, the day I was confirmed there. '*Hope deferred, not lost,*' has been in circulation to-day. Very beautiful was the appearance of the islands as we drew near—ridges crested with trees running across the length of Mahé, about eighteen miles; the sun setting behind one of the highest hills, and just showing part of his orb like living flame where the slope gave an opening. We came to our anchorage in the dark, St. Ann's and Ile aux Cerfs being to the east, and the curve of the harbour in the dark shadow of the mountain before us. The ship let go best bower anchor before seven o'clock. We have reason for much gratitude for such a passage. All on board are struck with the wonderful alteration in Mrs. Ryan's appearance. We were unable

to go on shore because of the reefs. I doubted this very much at the time, but had reason to be fully convinced of it afterwards; and even when the pilot came I felt it was better to remain on board during the night, so as to be ready for the service with the sailors the next day before I went on shore.

"*Sunday, Oct. 19th. Mahé.*—A most deeply interesting day. I rose at half-past three, and saw the islands of St. Ann's and Ile aux Cerfs on one side, and Mahé on the other, by moonlight. The whole effect was most lovely. Afterwards, in the course of the morning, we had a view which was perfectly enchanting. I never saw anything like it before. The islands to the east, being shut in with each other, presented the appearance of a beautiful cove, the sea in which was of the brightest and lightest green. The shore was the white coral sand, skirted by gentle undulations, richly wooded; and above all rested a few elegant light clouds. It was, indeed, a scene of surpassing beauty, and elicited the admiration of all who saw it, while it made me think of many who did not. The morning on board was rather confused. At ten we had service—Psalm xxiii. The men were very attentive, and we distributed tracts to each. We struck on coral several times in the boat as we went ashore. There was a large body of people on the shore to meet us.

"We had service soon after four, and a full congregation in the church, which is formed of three rooms of a dwelling-house, turned into one, holding about two hundred

people. I preached on 'La Paix de Dieu,' and felt very thankful to have such a subject ready. I had great comfort in speaking, and felt it very exhilarating to think of the different places in which the same Gospel is preached. The large majority before me were of African descent. Mr. J. Le Brun was at church, his wife's health taking him to Seychelles for probably several months. The singing was excellent; Mrs. Griffiths, the wife of the district magistrate, with whom we afterwards dined, having taught the girls. She is a Bordelaise, and her family are Calvinists.

"*Monday, Oct. 20th. Mahé.* — After a most refreshing night we saw a beautiful sunrise, and enjoyed two or three walks before breakfast. One was above the Cemetery, in a place formerly set apart, in the time of the French, as the King's Garden, full of cinnamon-trees and other rare and luxuriant plants. Being on the western slope of the hill the shade was complete, and the place most favourable for meditation. Another was up to the flag-staff, to the east of Government House; Mrs. Wade and L. with me. The view from that spot is very extensive, commanding all the sea-line to the east and to the west. The monument to Mons. De Quincy, the last French commandant of the Seychelles, who afterwards served under the English government, is there. Several of his family are buried with him, and at the foot some of their most faithful slaves, the places being marked by wooden crosses. I heard strange stories afterwards from others, as to the treatment of slaves here in former

times. Another walk was with Dr. Fallet, when our subjects of converse were arrangements about schools, the church, Praslin, &c. Mons. Dubois, the President of the recently-formed 'Association Protestante de Bienveillance,' called, and I spoke much with him on the advantage which, under God's blessing, may accrue from such associations.

"Mrs. Ryan and I visited the schools: 42 girls were present. They read John iii. nicely, and answered questions well. Their singing was very soft and harmonious; for which, I afterwards found, they were indebted chiefly to the frequent instruction given them by Mrs. Griffiths. The boys, numbering 30 or 31, read the same chapter, not quite so well; but a much larger proportion had a little knowledge of geography. We looked over the library, which has several copies of a few good books and tracts, and a few large Bibles. The Register for this year shows that the books and tracts are fully circulated. I should state here, that the *emplacement* of our buildings is rented from a Romanist, at twenty dollars a-month. On entering by a wooden gate from the road which skirts the sea, the first building on the left is the Boys' School-room; some thirty yards farther on is the Church-room; on the left, the Girls' School; and a little farther on the Vestry, which is also the library.

"In the evening Captain Wade took us by a walk round part of the hill, beginning by the bamboo arches, up through the King's Garden, and round to the flag-staff, by a beautiful descent on the eastern side of the

hill. Cinnamon-groves, many betel-nut creepers, a clove plantation in an elevated dell, valleys full of trees, peaks 2000 feet high, the sea, the islands — all, at different parts, opening to the view.

"*Tuesday, Oct.* 21*st.*—I was out early this morning with Captain Wade. We ascended to the ridge of the hills, so as to get a view to the sea on the other side. The whole walk was full of interesting objects and incidents. Our track at first was over a *begun* road, at present in a dangerous state from the blasted rocks and excavations on it. Then came a foot-track leading to the top of the hill, nearly, if not quite, three miles off; from which we saw a beautiful valley and plain on the right, and in front down to the sea, and a wider road leading to the mill of what had once been a flourishing sugar-plantation. To the left, along the shore, is a beautiful little bay, barred in from the sharks by a coral reef. Just above the high-water mark is a single line of cocoas, and across a calm, blue sea the rugged and mountainous island of Silhouette; and the smaller one, called Ile Nord. The ridge was so far in advance of the mountain-range, or rather of a curve of them on each side, that we had a commanding view of beautiful dells on our right, and of dark-green gorges on our left. The vegetation was most luxuriant. At our feet on both sides were pine-apples growing wild, the cocoa-palms waving in every direction, and timber-trees filling the gorges and crowning the mountains to their summits, except where the flames, which are but too readily applied, have cleared the

ground; leaving scattered and leafless trunks as the only evidence that the forest once stood where the manioc-root is now planted, or the jungle overspreads the soil.

"It was a good opportunity for seeing the people and ascertaining the nature of some of Dr. Fallet's work. One Negro whom we met, expressed with the most joyous look and hearty words his satisfaction at seeing Captain Wade again—'Moi bien content voir mon commandant.' We met then, or on the next walk we took there, many coming in with fish or vegetables to the town, or returning with their purchases from it. A foot-track diverging from the larger one suggested the search for a caze, which otherwise might not have been seen among the trees, or else the loud and generally joyous accents of conversation made us look and see one or more cazes among the cocoas and bananas. The cazes are generally far superior to those in Mauritius. A Negro was standing near one of them, of which the arrangements were really admirable. About twenty feet from the cabin in which he lived was the kitchen cabin, with all his implements for cooking. Near this was a pig-stye, with two pigs in it; not far off a poulaillier, or enclosed place for fowls, out of which a goodly number came to feed; and a few paces farther on a clear well of water, at the foot of a small rock, on which a moveable stone was placed. The dwelling had a low verandah and two apartments, in the inner one of which his wife was lying ill. It was very dark, and I could not at first see her, as I spoke to her on prayer and the mercy of God in

Jesus Christ; but I was thankful to find from her replies that she entered into the meaning of what I said. Now right and left, and in front, there are many cabins, and groups of cabins, to which we have full access; and there is a little congregation in the bay to which I have alluded, whom Dr. Fallet has visited often. For all this service, however, he greatly needs the help of a Scripture-reader or catechist.

"The sugar estate, and the road from it to the town, had been made by an enterprising man of colour now dead, and an unfortunate litigation among his heirs has checked every thing. A superior carpenter's shop stands about half-way, near a marshy part of the ridge, where the rice flourishes greatly. We were here supplied with cocoa-nuts from the tree, very skilfully opened. In one of the cazes an old man had different articles made from the cocoa-tree to sell. A striking feature of the landscape, which we found afterwards in the other islands, was the large—some of them immense—boulder-stones, or rocks, of granite, scattered on every side. We were quite ready for breakfast on returning from this walk; the trade-wind which greeted us on the eastern side of the hill, having a most refreshing and even exhilarating effect. I think we did not see the thermometer under 80°, nor above 84°, while we were there. The heat is great, but the air delicious.

"At twelve Capt. Wade held a levée, at which I had the opportunity of seeing the principal inhabitants, who expressed much pleasure at his return; the ceremony not

being quite so formal as some others of the kind at which I have been present. The captain and some of the officers of the 'Frolic' were there. In the afternoon, we visited the schools again; L. and V. with us. We heard the younger girls read, and Mrs. Ryan gave pincushions to them all. To the boys I could only promise three Prayer-books, and hold out the hope of a general distribution of prizes soon. We do feel most grateful when we have the opportunity of bestowing the gifts, which our dear friends at home have sent us, on such as these, and thus make them glad and encourage them in what is so conducive to their present and future good. We called on Madame Griffiths afterwards, and I wrote out 'The Happy Land,' 'Joyful, joyful,' 'I think, when I read the sweet Story of old,' &c., in the hope that, although she is a French lady, she may teach the girls those beautiful hymns. How delightful it would be to hear a group of them singing, under the shade of their waving palms, the very same words which so many thousands of English children in town and country now sing so often! On the other hand, I often felt during the course of the evening service at the church, how delightful it would be if the practice adopted by Dr. Fallet were known and acted on in England. At the close of the prayers, after the hymn, he named the verse at which they left off in the preceding week, and immediately on his doing this several boys stood up. He called on one of them to repeat the passage; it was in Luke vii. Then another; and, to my delight, I saw young men and women,

as well as the boys and girls, and even children of five and a-half years of age, stand up from different parts of the room to repeat the story of the raising of the Widow's Son. He allowed as many as forty to repeat, as it was a special occasion, and then gave a few brief explanations, to which all were exceedingly attentive. Captain Wade was as much surprised and gratified as we were, at this proof of the success with which the worthy pastor is building up his flock on the word of God.

"*Wednesday, Oct. 22nd.*—Confirmation. At eleven I held a Confirmation. The church was full, and ninety candidates came forward, out of ninety-six accepted. Illness, unavoidable absence, and a foolish rejection of some because they had not their tickets, which were taken by the clerk, were the reasons why the full number were not there. But how thankful I felt to see such a number present! After all that had been said about the scattering of the flock since Mr. De la Fontaine's departure, and the relapsing of some to Popery,—to see some from all ranks and various ages coming forward, while those who looked on had been confirmed by the Bishop of Colombo, or were Romanists observing us with eager attention! Mons. Dubois, the President of our Association, was one of the confirmed. There were but few of the upper classes, and nearly all were of African descent. It was a service full of encouragement to me. I spoke to them on 1 Thess. ii. 12,—'That ye would walk worthy of God, who hath called you unto His kingdom and glory.' Many circumstances

indicative of Providential guidance, and favourable influence from above, give a bright aspect to the condition of this church.

"After the service Mr. Griffiths took us round the ground allotted by the Government for our new church. It is an excellent situation. After resting some time in the middle of the day, I went up the hill again with Mrs. Ryan and V. J.; Captain Peyton and Mr. Flood accompanying us. The view was the same which I have described above, except that Silhouette had a mist resting on the top of its majestic hills. The poor woman was better. We met many of the people, and conversed with several. Several of the Griffiths, and Dr. and Mrs. Fallet, came in the evening. I looked at an account of the operations in Affghanistan, with more interest from knowing that Captain Wade had been in the 13th all through the campaign.

"*Thursday, Oct. 23rd. Praslin.*—We started early for Praslin, several from the island accompanying us. The passage was very much longer than we expected. Instead of landing by twelve or one o'clock at the part to which we wished to go, we went round the farthest point, lost time by having gone too much to leeward at first, and did not even anchor till it was dark. When we arrived at the farthest point of Praslin, the view was very animated and beautiful. On our right was the island of La Digue, with a long wide beach, a house nicely situated among the trees, an immense towering boulder-stone, and an abundance of trees. Beyond it, rather farther back,

the Island of Félicité, looking more rugged and bare in some parts, but said to have the finest timber in these islands. On our left was the most exquisite scenery,—a beautiful bay formed by the small island, which is connected with the end of Praslin by a coral reef, (and which seemed from our position to be joined to the mainland), then having the white beach under a low ridge, looking like an isthmus, connecting the headland point with the mountain range of the interior—a spur of which forms the opposite side of the bay. Here the trees seemed to revel in luxuriance, and many of the celebrated coco-de-mer trees were visible. As we passed on, we had the Ile Curieuse on our right, and a deep bay of Praslin on our left. Here we anchored, and I determined to go on shore, so as to open a communication with the people at once. We landed in the dark, and made our way to the house of a Mons. Adrien. He was away, but I made no scruple to ask for his house. A police-sergeant who had accompanied us, busied himself to get eggs, a messenger, &c. The incident of the night was the return of the messenger after midnight with the following reply,—

'Je vous fais savoir que j'ai parlé au monde pour être present pour demain 7 heures du matin, pour la Confirmation. Je suis, Mons., votre

'Serviteur obeissant,

'PHILIPPE ANNETTE.'

"Having read this, I soon resumed the sleep which it had interrupted. In the morning, when I saw the people

assembled in their best clothing, the men on one side and the women on the other, to receive us, I was indeed very glad; and on learning that seventy-nine were prepared, and that the largest proportion of them were there for Confirmation, I thanked God and took courage. The beautiful little church had many spectators, besides the catechumens, and the hymn was sung with a fervour which reminded me of other French services in very distant lands.

"After the service, we returned by a different path from that which we had taken in the morning, that we might see the coco-de-mer trees, which are peculiar to these islands. The difficulties of our return were great, as it was night. But for the guide, Amédée, I do not think we should have accomplished it. The darkness in some parts was such that I could literally see nothing. Mrs. Ryan held the hand of the guide, who carried Vincent, while I held hers. At one part of the road, when we were in darkness in the valley, we could see the light of the setting sun reflected on the leaves of the tall coco-de-mer trees, but soon the only object of attention was *the road.*

"Our guide was a fine spirited young man, who has been a few voyages to India, and has now bought several acres of land near a property where his fathers, or their contemporaries, were slaves. We passed the ruins of the residence in the morning. Flights of wide steps, remains of large buildings, and the lines of those magnificent avenues of trees, which French proprietors always like to have near their residences, carried the mind back to a

period not very remote, when cargoes of slaves supplied the want of manual labour. The state of things which has followed in the Seychelles is in several respects of gloomy character. The proprietors, or many of them, are very poor; caste prejudice is still very strong, and work is done by the labouring class in return for the permission to work the ground for themselves on other days. The result is an apathetic manner of life in both classes. The relaxation of morals connected with the oppressions of slavery has left sad consequences behind. Popery cherishes the French feeling of some classes, and imposes on the ignorance of others."

I should have mentioned that Dr. Fallet has helped the young man mentioned above, and that he seems to me to take a very kind and paternal interest in all that concerns the real welfare of his people in the different islands. It was quite cheering to see how well they know him in all parts of the islands, though he has not been here more than fourteen months.

After the Confirmation we had gone to the house of a Mons. Monna, a Roman Catholic proprietor, who was a very attentive listener at the church. The family were elegant and polite, and cordially hospitable; and on asking whether I could do anything for them at Mauritius, a tale of sorrow accounted for the pensive appearance of the mother, and caused her tears to flow abundantly. A beloved son had left them eighteen months ago, and they had but too much reason to fear that he had died of cholera in the hospital at Calcutta. Rumours of this had reached

them; but no parting message—nothing that belonged to him, had been conveyed to them. I promised to write to Calcutta to inquire.

The adieux of the people were very earnest and affectionate. Many had to walk to distant parts of the island. The proprietress of the property in that bay which I described as on our left when we rounded the island, was rather in a hurry, because she had to walk round a certain point just before the tide rose. I said I would see her if we could, as I wanted to see the coco-de-mer trees, and a friend had asked Mrs. Ryan to bring one if possible. Before we left, she sent a servant with a fine young tree, and a large nut of the right kind. The catechist presented me, in the name of the parish, with a bundle of tortoise-shells—a very acceptable present, so appropriate to the place, and so heartily given, with a graceful regret that they had nothing better.

Ile Curieuse; the Isle of Lepers.—As soon as I found that a visit to this place—the hospital-island to which all lepers are consigned by the Mauritius Government—was practicable, I determined to go. We returned from Praslin too late on Friday night to visit it then, and therefore on Saturday, the 25th, we rowed past the ship to it, and secured time while the sails were being hoisted, the anchor weighed, &c.

Our Praslin guide, and the catechist Philippe, accompanied us. We landed on a beautiful beach of white coral sand, washed by waves of the clearest crystal. The palms

touched the high-water mark, and, with other trees, formed a beautiful grove along the plain, which was terminated by a steep hill. To the left was the avenue leading to the house of the superintendent, Mr. Forbes, who received us on the shore, and led us to it. The house is spacious and airy, and well situated for the purpose of inspecting and managing the two lepers' camps. Mr. Forbes was extremely civil and obliging, and seemed thoroughly acquainted with and interested in the sad charge confided to him. I visited each caze, or cabin, in the two camps, or spoke with the inmates; and as the superintendent said it would be troublesome for many, and impossible for some, to be brought together, I endeavoured to speak to them apart—a solemn and yet not cheerless work. The first we came to was a man whose hands and feet were nearly gone, through the effects of the leprosy; but he did not seem so thoroughly broken down as some whom we saw afterwards. His commodious caze was clean; provision of various kinds around him; materials for fishing-rods, if I remember right, and a little garden: but the appearance of the man was in many respects most sad to look upon. With him, as with most of the others, I spoke on Matt. xi. 28,—"Venez à mois vous tous qui êtes fatigués et chargés et je vous soulagerai." The next was named Prosper. He had been highly commended by Mr. Forbes, as the only one who could read or write. He bore deep marks of the disease; and one symptom which I observed in him more than in most, was a frequent rolling of the eye-balls. He is the dresser of wounds of the establish-

ment, and all were struck with the neatness of his little garden. To him I spoke of the consolations of God's word, and found that he most heartily responded. I promised him a Bible. He thanked me, and asked if I would kindly add, "quelques pamphlets et un livre de service."* His expressions led me to ask him whether he had had these books in his possession before, when he said "Yes;" that Mr. De la Fontaine had given him some; that he had read them to the others; but that "le Père Théophile les lui avait arrachés tous." I confess that I felt exceedingly indignant when I saw this poor leper, and heard him deploring a loss which no man on earth ought to have the power to inflict on one of the subjects of Queen Victoria. The honest faces of the sailors around me responded to my words as I denounced this heartless conduct on the part of an Italian priest towards a forlorn sufferer in that remote place. On my return to Mahé, I wrote on the fly-leaf of a good-sized French Bible,—

"Donné à Prosper de l'Ile Curieuse,
par l'Evéque de Maurice,
au nom de la Société pour la
Propagation des Connaissances Chrétiennes de Londres,
Ce 26 Octobre, 1856.
'Sondez les Ecritures.'
Exhortation de Jésus-Christ. Jean, v. 39."

I trust this conduct will not be repeated by Père Théophile.

* Mr. Forbes said that the "livre de service," or liturgy, would be particularly valuable, as he reads the Burial Service over the poor lepers when they die.

The next was a woman, who had been fourteen years in bed. The ladies were not permitted to see her. Indeed the sight was very frightful. The hands so burnt together by the disease that in one of them there was what looked like the the thumb bent down, and forced out between the little finger and the next, and having the nail on it, while all the rest was a mass of flesh. "From the sole of the foot to the crown of the head, wounds and bruises and putrefying sores." The coffin, which is kept ready made in every cabin, seemed peculiarly, though sadly, appropriate in hers. It was a very, *very* solemn scene. Poor thing! she responded softly and mournfully, but yet confidently, to what I said about the presence of the Saviour, and the benefits of prayer, and the joys of heaven.

A blind woman, attended by her god-child; an aged man, almost an idiot, and a woman, attended by their children and a grand-child; a youth, born of leprous parents, who had been discharged, and then sent back unmistakably infected; an old woman, who begged me to get her sent off (her hands and feet were nearly gone, but the disease had not been active lately); some men who seemed prostrate, and others who were sturdy in strength and appetite, though the disease was in them; and several Creoles, uninfected as yet, seeming very passive and gentle, but ignorant of almost everything, were the chief objects of interest afterwards. How often we recurred to the scene! What an impressive lesson of thankfulness for health! What an explanation of Lazarus! What an illustration of sin!

I have spoken to Dr. Fallet and the catechist about a more frequent visiting of this island.

On leaving Curieuse, we saw the captain's boat (the whaler) steering for it from the ship. Captain Wade was in it. Being a much lighter boat than ours, it was rowed back, so that they reached the ship at the same time that we did. All sail was set. A canoe came off from the shore for Amédée (the guide) and Philippe (the catechist). We weighed anchor, and returned by the opposite passage to that by which we had come; thus getting a view of the whole island, and of the islets near. A characteristic feature of the scenery was the canoe drawn up on each white beach, not far from the house; this being the only means of conveyance from one part of the island to the other, as well as from the smaller islands to it. The intricacy of the passage with a head-wind gave an opportunity for frequent tacks, and the skilful and quick working of the ship was admirable.

It had been my intention to visit La Digue, where there are also Protestants, and, if possible, Félicité also; but it was impracticable. Though I landed at Praslin in the dark, the moment we could do so, and visited Curieuse while the ship was getting under way, I could not secure any time for more. Had we returned by our former route, it might have been done; but another engagement, which had been put off for safety, as far as possible—viz. to Saturday afternoon at five o'clock — made us wish to get back. We anchored at half-past five, and were very late in meeting the engagement, which was this:—

Dr. Fallet asked me, soon after I arrived from Mauritius, whether I would accept an invitation from the Société de Bienveillance to dine with them. On my replying that it would give me great pleasure, if Captain Wade had made no other arrangements, he said that some of the members had thought it might not be agreeable to me to sit at table with "des noirs." (I mention these things to show what the state of matters is.) On hearing this, I told him that I should be *particularly gratified* to meet them, and the time was fixed for Saturday evening. Captain Wade and Mr. Griffiths accompanied me. The first lieutenant and doctor of the ship were also there. The place was an upper story of a ship-building dock, very tastefully ornamented with oranges and citrons, and festoons of moss. The repast was a cold collation, and the speech made by Mons. Dubois in French, after an English preface, was very touching. The cordial welcome of their Bishop, and the confidence which they expressed in good results to come from this acknowledgment of their brotherhood with the Church in Mauritius and England, made me see in vivid colours how responsible the charge is. In reply, I dwelt chiefly on the advantage of organization for carrying out the good works of the Gospel, and told them how I had been encouraged as to their prospects by seeing their readiness to do what they could for themselves. Hearing so much English spoken, I spoke in English (but found next day that several of them had assembled to hear it in French

from Monsieur Dubois), and I then addressed them in that language.

Sunday, Oct. 26th.—At eight I read prayers, and Dr. Fallet preached. I went off to the ship for service at eleven, and preached there on Psalm c., dwelling chiefly on "all lands," and alluding to the "Frolic's" recent visit to Tristan d'Acunha on the one side of the Cape, and now to the Seychelles, &c., on the other. In the evening I preached on shore to a very crowded congregation on John, v. 39,—"Sondez les Ecritures." Thus ended my public work, as we expected to sail early the next morning. Very full of promise is the field, and very suggestive of reasons for prayer, work, and hope.

Monday, Oct. 27th.—I was rather uneasy and uncomfortable on rising, feeling that the heat was great; but I walked with Captain Wade to Dr. Fallet's house, with which I was much pleased. There is rich vegetation on part of the way to it; among the rest, beautiful coffee-plants, with large berries on them. On the way back (the house is some distance to the east), Captain Wade showed me a spot on which the parsonage might be built. We called on Mr. Griffiths, and then went to say farewell to the boys and girls who assemble at school at seven in the morning; and then round by the Bazaar. A very large assemblage of the people gathered in the church to see us off. I had reported myself to the captain as ready to leave at any hour on Monday morning; being anxious to get to Mauritius with as few Sundays absent as pos-

sible; and we were all ready, but eventually did not start till next day, the paymaster's vouchers. &c.. not being collected in time.

What was to be done? We decided on going to the Ile aux Cerfs, about four miles from Mahé, and were taken thither in the cutter; a strong pull for our fine crew, the wind being ahead. A policeman piloted us, and it being high water, we went over several reefs with just water enough. The men did their work, as it all seems to be done on board the "Frolic," very heartily. When we landed on the coral strand we walked to the house, the only one on the island, while the sailors proceeded to the fine cocoa-nut trees to provide themselves. A most interesting incident occurred before we left the beach.. An Indian came to me, and eagerly asked if I were from Mauritius, and then told me that he had been one of Mr. Rhenius's scholars; that he greatly wanted a Bible, &c.; and that there were about thirty Indians in Mahé, to whom he could give Tamil books if he had them. Here was a scattered seed! He then guided us towards the house, when the owner of the island, Mons. Deny Calais, came to meet us. His mother, a venerable and cheerful old lady of Indian origin; his sister, who carries on a baking establishment from which Mahé is supplied; his wife and five of his children, who have been educated by an older brother, and who were confirmed in 1850, made up a party such as is not often met with. We could easily have spent a whole day with them on their beautiful island, nearly all of which we could see from the top

of one of the hills. He had just cleared, by burning, ground enough to plant 60,000 cocoas, from which he did not expect any profit for six years. Short grass like that in England, and a herd of cows, made us all recal park scenery at home. An immense turtle, forty-one years old, which several of the party remembered as large as a dollar, and many beautiful tortoises caught in the neighbourhood, suggested other associations. Though we were quite unexpected, (the young people having but just returned from their fruitless visit to Mahé to see us off), an excellent luncheon was soon spread, for which we could not stay, as evening was drawing on rapidly. We departed with two beautiful tortoises, sticks and shells, &c., and with a most pleasing impression of the courtesy and hospitality of our friends, to whom I earnestly wished much blessing from above. Accidentally, as it seemed, I found out that Mr. Calais had had the chief management of the church at Praslin, and heard from him several hints about the best plan for the one which we want; which came just in time for the details given me in the evening by Captain Wade, about the commencement of the fund.

Afterwards I arranged with Captain Wade, Mr. Griffiths, &c., as to the new organization of our School Committee. Captain Wade, *President;* Mr. Griffiths, *Treasurer;* Dr. Fallet, *Secretary:* Messrs. Dubois and Lefevre, other members. It was decided to meet on the first Monday of every month, to apply at once for the Government grant in aid, and to increase the salary of

Mr. Collie from 4*l.* to 5*l.*, and of Mrs. Knowles from 3*l.* to 4*l.* a-month. Mr. Butler, from a distant part of Mahé, came to see us, and professed his willingness to give a caze, and four dollars a-month towards a school, in his part of the island. We received affecting visits from three sisters, who came to thank me for kindness to their mother, who died of cholera in Mauritius in April last; one of them, particularly, was much overcome. We had also another visit, still more touching, from a venerable woman, very neatly dressed in black, with her little granddaughter dressed in white, to thank me for visiting the mother of the child, who had also died of cholera at the same time, after having made every preparation to return to her children and mother at Seychelles. Many presents of fowls, &c., were brought on this and the following day (Tuesday, October 28th), when we left, I trust really thankful for the refreshing visit.

Nothing could exceed the kindness of our hosts throughout our stay. May much blessing rest on them, and on their dear infant! The earnest state of mind in which the people seemed to be, was most encouraging. There were 153 confirmed — a pledge of the interest of the Church of England in these our brethren, received as heartily as it was given: crowds listening to the word from their pastor's lips — the schools efficiently worked, as far as the instruction which the teachers can give is concerned — an organization created for raising funds for a church — a *tried* resistance to Popery, which sent three priests

when our chaplain was gone, and there was some show of reason for the statement that we had given them up: all these circumstances, combined with the lovely scenery, the beautiful weather, and the interesting character of the place and people, and, above all, with the hope that I may be able effectually to help them, makes the remembrance of our sojourn truly delightful. Now is the time to remember, to pray, and to act.

Tuesday, Oct. 28th.—Many came on board, as a son of Mr. Griffiths was to accompany us to Mauritius. We left at twelve, passed between St. Ann's and Ile aux Récifs, and saw Mahé till late by the light of the burning timber on the mountains.

At Port Louis, on Wednesday, February 4, 1857, the annual meeting of the Indian Christians' Association was held. This association was organised by Mr. Taylor, with the view of combining the members of our Tamil and Bengalee congregations in some practical efforts of Christian benevolence. A certain subscription constitutes membership, and the objects of the Society may be understood from what it has already done, aided to a considerable extent by subscriptions from European residents:—Two widows and their children have been protected and supported by means of the Society. A Scripture-reader has been maintained and paid, whose office is not only to read the Scriptures, but to go to houses and instruct candidates for baptism. School-fittings have been purchased for some of our Indian

schools; and large parcels of books, Prayer-books, Pilgrim's Progress, &c. from India, have been paid for by the committee, and sold among the members; while some of the larger books necessary for catechists were given to them.

It was to commemorate the anniversary of this Society that we met. I occupied the chair; Mr. Bichard and Mr. Vaudin were the only other Europeans there. The weather was too rough for Mr. Hobbs to be present. It was a very pleasant sight. More than fifty adults and more than thirty young persons and children attended. A hymn in Tamil was sung to a familiar tune; then one in Bengalee; next the Report was read, in Tamil by Mr. Taylor, then in Bengalee by Charles Kooshalee. Mr. Joachim, a highly respectable young man from the Immigration Office, who has always helped the work, made a speech in Tamil; after him Isaac, the well-educated native from Bombay, whom we rescued from coolie labour, addressed the Bengalees in Hindoostanee, I believe; Anandappen, an able schoolmaster, with spectacles, then in Tamil; C. Kooshalee in Bengalee. Then I spoke, and Mr. Taylor interpreted in Tamil; after which I ventured on speaking in Creole to the Bengalees, most of whom could understand what I had to say. Mr. Joachim's brother said a few words in Tamil, and James (the catechist who came to me for baptism after his troubles at Black River, his Indian name being Peersaib). The proceedings were terminated by another hymn in each language, and by the Blessing, interpreted as I delivered it,

ST THOMAS CHURCH, PLAINES WILHEMS

T. Packett, lith. Day & Son, Lith.rs to the Queen.

CHRIST CHURCH, MARÉBOURG

and responded to by a fervent "Amen." I felt a deep and thankful interest in this my first meeting with the representatives of the Indian Church here. Oh, that we may be enabled to be faithful, affectionate, and single-minded, in the endeavour to build up a Church for Christ among these strangers in the land! "God has done great things for us already, whereof we rejoice;" but how much remains to be done! It is delightful to know that an *Indian* work is connected with each of our settled districts. Mahebourg has its clergyman and its catechist. Plaines Wilhems has a devoted and experienced missionary, and a schoolmaster-catechist near him. Vacoas has a schoolmaster-catechist and his wife, the latter a pupil of Mr. Sandys of Calcutta. Bambou has an Indian school, and so has Grand River. What we need is a mighty influence from above, to make our work a work of the Spirit: and how soon might it grow, expand, and prevail all over the island!

March 24th, 1857.—Last Friday week I had the satisfaction of placing Mr. Leatherdale at Moka; then proceeding with Mr. Wiché to Vacoas, where everything was indeed in a most gratifying position; and in returning home by Petite Rivière visited a school, where there were eighty-three children present that day. In one apartment was a Creole school; in another was a Madras teacher, with his little Tamulians; and across the yard, in another place, were children receiving instruction from Bengalee teachers. The children in an English school would wonder at the sights in these schools, and at the sounds;

one class singing the alphabet; another spelling syllables at the pitch of their voices; others writing letters, which look more like a drawing of a house than a part of the alphabet. After school, the children (Indians, I mean) are taken by their teachers to the different plantations. On referring to the map, the following line of schools may be seen:—

1. Port Louis: Boys near the Cathedral; girls and little boys in Black Town, at the southern end of it.

2. Grand River: Indian school.

3. Petite Rivière, about three miles on: a Creole school (*i. e.* French and English); Tamil and Bengalee.

4. Bambou: Creole and Indian schools.

5. Petite Rivière Noire: Creole school; French only as yet.

6. Coteau Raffin, before the peninsula of the Morne.

7. Chamarel, at the top of the mountain.

8. Morne: French and English school; chiefly French.

On Friday morning, April 24th, I went with Captain Gordon to visit the schools in the Morne district. Near the Chamarel mountain a striking and sad contrast was presented—one of the pupils of our school, a bright, well-behaved, intelligent little fellow, answered, though not accurately, yet very intelligently, to our questions. But near the waterfall a poor woman and her two boys gave the impression of gross ignorance and darkness, which was painfully confirmed by our conversation with her. "Vos garçons vont à l'école?" "N'a pas connais." Then followed other questions to explain what I meant, but she knew

nothing about it. "Vous faire prière?" "N'a pas connais." "Qui faire tout ça?" pointing to the mountains, the sky, &c. "N'a pas connais, nous comme la bête même." I then repeated the first sentences of the Belief, "Je crois en Dieu," &c. "N'a pas connais." "Notre Père qui es aux cieux." "N'a pas connais." Then came a thrilling voice from a negro who had come up with us, and was out of sight behind a tree. "Personne n'a pas montré li." How strong her excuse! and how heavy the blame falling on others! What chains could well be worse than those which are left to press on the souls of those whose bodies have been freed!

June 17th.—The events of the past week have been of a very chequered nature. Causes for sorrow and for joy have been busily at work. I have felt much grief from several circumstances attendant on the celebration of the Fête Dieu. Last year the military band did not play, because the celebration was on a Sunday. This year the band went to the Thursday celebration, and also to the procession on Sunday. This has a very bad effect, and the crowds of people who attended, many of whom I met in returning after the French service, and from visiting Mr. Bichard and a sick child, showed how attractive such sights are. The scornful derision with which many speak of the whole ceremony is probably little known by those who conduct it: Indians calling it the "Yamsey blanc;" another describing it as very pretty, "tout badiner, badiner, badiner;" another person thinking the display could only do good to the cause of Protestantism; and

many expressions of that kind give a strange idea of the state of the crowd who were present. Mr. Bichard's serious illness, the dangerous state of one of our most promising Sunday scholars, and Mr. De Joux's serious accident, which has kept him in bed now ten days, all contributed to make me feel how little we can look to things around for comfort. But the consciousness that we are doing God's work, the remembrance of the "much people" in the city of Corinth, and of the festivals which grieved such men as preached the Gospel in Smyrna and Antioch of old; and the thought of many who pray for us and help us, were elements of comfort seasonable and strong. And yesterday was a gratifying day. It was the day on which the Governor and General Hay were to be present at the distribution of prizes to our Vacoas children. This was a pleasing ceremony, although very heavy rains during the night, and dark masses of clouds in the morning, seemed at first to preclude the hope of a large gathering. We started early. Mr. Kelly, an officer from the "Megæra," and I, went on the bridge, where Mr. Rivington, another officer of the "Megæra," and Mr. A. Wiehé, met us in a carriage. The carriage returned for Mrs. Ryan and Alfred, and we walked on up the hill. Leaving Alfred with Mrs. De Joux, we went on to the Tamarind Falls, about three miles or more farther. The road was very bad in some parts, and I walked more than the distance, as I went back to look for the carriage. Jean Sarradié's house and school, and the other school, with all the locality, were thus brought under my direct

observation. We met people walking in from a long distance, because they had heard there was to be service. Every survey of the country tends to impress on me more the value of Mr. De Joux's unwearied labours, and the power which accompanies them under God's blessing. Having arrived at the house of Mr. Moon, we were guided to the Tamarind Falls by one of his men. The view was magnificent. We stood at the edge of a ravine covered with fine timber-trees, at the foot of which the Tamarind River wound along—I should think, at least 900 feet below us. In front, rather to the left, the falls came leaping and foaming, seven in number, out of what seemed a primeval forest, which looked grey and venerable under the heavy clouds which intercepted the light of the sun. The view of the foliage of many kinds of trees in the hollow, and all up the sides, is very fine indeed. Such sights are like a condensation of many books.

At Mr. Moon's we looked over the exquisite drawings of island-flowers made by Mrs. Moon, which are the admiration of all who see them. Our hopes for the Indians and other inhabitants of these parts gave a cheerful impression to my mind, which enabled me more fully to enter into the feelings with which the whole party enjoyed these beautiful scenes.

On returning to Vacoas, we found Mr. De Joux in bed for the tenth day. On the previous Sunday week, after going to Bambou in the morning for the service there, and holding a service at Vacoas in the afternoon, he was on his way to visit a sick person, when his horse fell on

its side, and Mr. De Joux was severely hurt, his leg being bruised from the thigh-bone to the ancle. Finding that there were adults gathered as well as children, we proceeded to the chapel, and held a service. I addressed them on Eph. vi., endeavouring particularly to impress on them the duty of praying for their devoted pastor. The Governor and Lady Higginson, and Miss Louisa H., came at the close of the service, and the children repeated Scripture and the Catechism. Their clear, deliberate, earnest manner, was very pleasing to witness, and Miss De Joux's class acquitted themselves admirably in finding the references to the Catechism, and reading them simultaneously. We went back to the Vicarage and palisadoed schools for the examination and distribution of prizes. We found the girls' school taken possession of by a troop of Indian children ; altogether there were between 150 and 160 present. The Indians were in small numbers, from its being the day of one of their heathen festivities. However, a little scholar, a proficient in music, was brought forward, and went through various chants, beating time in a way which excited the eager interest of all present. To see the wonder of the less energetic Creoles, men, women, and children, at the strenuous singing in measured cadence of this little ragged boy, about seven or eight years old, was not only amusing, but encouraging too. The infusion of the Indian element will, I believe, stir up the whole of the other part of the population. The Creoles, again, sang very sweetly the hymns which they have been taught. The girls' sewing, and the boys'

arithmetic and writing, were much commended. All of them have improved in reading, and their attachment to the school and to their teachers is evidently very strong. I missed one of the best boys—quite a young man in fact, and found he was so anxious for a Prayer-book that I sent him one. He was kept at home by a large abscess in the knee. Sewing implements for the girls who could use them, and picture handkerchiefs for the others, Indians and all, completed our list of prizes. I trust the handkerchiefs will prove a strong attraction for the Indians. Compulsion is about to be used by the Government—unavoidably, I believe; but if we can gather them in other ways it will be far better.

June 30th.—I have just returned from the Black River Road, part of Mr. De Joux's district, Mrs. Ryan and A. having accompanied me. We started at nine, to give prizes sent by our English friends. In the school at Grand River Camp there were thirty-six Indian children, evidently improving steadily, especially in writing and arithmetic. Sad complaints, however, against the master from some of the neighbours, with a petition from himself, stating that his conversion to Christianity is the cause of it, obliged me to summon him to town for Friday, while I praised the progress of the children. Driving on to the tenth mile westward from town, we came to the Bambou School-house, belonging to the Society for the Propagation of the Gospel. There were sixty-two children. The girls' sewing, &c. was examined. The notes to "God save the Queen" were well sung by a large class of boys

and girls, and I gave them all the Manchester handkerchiefs with that tune. Mr. Hobbs and Mr. Taylor looked over the books of the Creole boys, and examined the Indians. Several of the members were assembled, and after a few Collects, I read the opening verses of Psalm lxxviii., with remarks. We called on a French Protestant family living near, and then on the Superintendent of the Police Station, and then proceeded to Petite Rivière on our way back. Here, there were twenty-eight Creoles and thirty Indians in the school, and three outside promised by their mother for the school. The teacher of English and music for that school and Bambou, five miles apart, is one of our not very hopeful normal pupils of last year. Now, he is bright, energetic, and successful—teaching us not to give any one up too soon.

I have thus, within a fortnight, seen 320 children actually gathered in these two groups of schools. Oh, that I could see every other part of the island even thus supplied!

Aug. 11*th.*—Four aged ex-slaves, who have not received the relief which they should have done, came to me by agreement yesterday to receive their first monthly allowance of a dollar. One of them was at least seventy-three years of age, and another was so infirm that he did not arrive till long after the other three were gone. I had the three in to prayers, and their outstretched necks and eager answers, when I questioned them on the passage, John xiv., showed how accustomed they were to such teaching. This class is rapidly dying off, and there is

something peculiarly touching in the thought of the light of the Gospel cheering the evening hours of days which began with so much oppression and sorrow.

Aug. 12th.—This morning, another old man came with a paper, respecting a friend of his who cannot walk, so that six are now on our list for the monthly pittance of a dollar. As far as their strength goes, they still cultivate a little maize. A sick man has recently sent for me, who is dying in one of the Negro cazes; so that gradually my acquaintance with that part of the population in town and country is becoming extensive. May it be really beneficial!

Aug. 13th.—This morning, old Prosper brought his wife up to see "Madame." They are still strong and able to work, and seem very happy. The joyous laugh with which they both greeted an attempt at pleasantry on his part, reminds me of this remarkable feature in Negro conversation. Mrs. Stowe often describes it: but I do not think any one who has not witnessed and heard the "Ho! ho! ho!" can have any adequate idea of it. With some it came *à propos* to almost anything. The old man became very fidgetty after a few minutes, because they had left the caze "li tout seul;" and "di monde capable venir voleur moi." The propensity to steal is a very sad evidence of the degradation in which they have been left.

On Sunday morning, Sept. 30, I started with Mrs. Ryan for Vacoas, to hold a Confirmation there. The little church was very much crowded, and the necessity for a new one was made very plain. I trust this object will be

accomplished next year. There were sixty candidates, just thirty of each sex; and many respectable Romanists looking on, and joining in the other parts of the service, with their Prayer-books. It was very touching to see Miss De Joux, who is blind, led up to the rails by two of those whom she has guided in spiritual things; and I think it is not often that a young person coming to be confirmed has the privilege of bringing so many of her own pupils in religious knowledge to be confirmed with her. Another very touching incident was the appearance of three Chinese, one of them especially retaining all the appearance of his countrymen: but there was a bright joyousness about his look which was very delightful to see. I felt much moved as I placed my hand on his head, and prayed for his continuance in the right way unto the heavenly kingdom.

There was a goodly number of communicants afterwards, and it would be difficult to collect a more interesting assembly within the precincts of a Christian church. England, Ireland, Switzerland, Africa, Madagascar, India, China, and Mauritius, were represented, either at the Confirmation or at the Communion afterwards. I felt truly thankful on behalf of the friends who have so kindly helped us, and felt a refreshing impression on my own mind that all the anxiety of the work was far more than repaid by such a sight as that. I can scarcely ever refrain, in addressing them, from quoting the account of the innumerable multitude from "every nation" hereafter.

An interesting sight of another kind was the new

school-room, which has been built for the Central School at Vacoas, of large dimensions, open to the west and at both ends, covered on the top, and to the east. Black boards are inserted between pillars made of crooked branches of trees; benches fixed in much the same way; and the whole apparatus put up, room and all, at an expense of a few dollars, by that most excellent catechist, Jean Sarradié. He seems remarkably filled with the wisdom which is from above. He has long wanted a larger place for a church, and when he heard there was to be one, he at once claimed the old one for a hospital. His reasoning was this—(it is very instructive as to the state of things),—"Sir, when a man is very ill in one of those cazes, and you send me to mind him ('pour entretenir li') for two or three days I can't look after others; but when there is a hospital, we shall have all such together under good care." His description of one case which Mr. De Joux had despaired of was most graphic and animated. After mentioning the heat of the fever, the blackness of the tongue, &c., he said, in his expressive Creole, "Jamais, Monsieur, été mis dans sa tête que cet enfant jamais échappé," and yet, through God's mercy, he got better. Sarradié, as I have mentioned before, was once in the army of the Queen of Madagascar. His idea about food and sleep, &c., is well worth putting down. I wish I had his own words, but the thought was this,—that God calls him now to serve Him *in the body;* and that if he does not take proper care of that, he will not be able to do the service: consequently, he does take care

so long as God wants him. As for the black population around, he considers that he has done enough among them, and now he wishes to deal with some of the whites. He says that they express much surprise, and he himself *feels* it, at the fact that such an unlearned man, unable to read French (he gives them a French Bible, and then the text he wishes them to read from the Malegache Testament), should be able to answer and convince them. They infer that God must be with him, and he hopes and believes the same.

Jan. 4th, 1858.—"We had a striking instance this morning of the power of simple faith in old Prosper, who has been ill. His wife came to Mrs. Ryan for medicines, and this morning he was at the house to have a prayer of thanks to God, and thank Madame for her care. As I read Psalm ciii. in French, in a catechetical way, his remarks (there were three other Negroes present) were very touching and beautiful. On New-year's day we had sixteen at family prayers. They came with little presents, and received handkerchiefs, some of them with the Queen's picture on them. Their intense gratitude to the Queen, as their deliverer from slavery, makes them prize these handkerchiefs immensely. The Scripture reading is in the form of question and answer, and Prosper is a very expressive commentator. His description of a good man sleeping; and the angels above him talking to each other about him as a servant of God; and the discomposure of Satan at such a scene, was most rich and touching. Also, the knocking at the door when it was too late, and the

test applied to false profession. All the others listen like children.

On Saturday, Jan. 16th, there was every appearance of a hurricane. Mr. Mason accompanied me to the Harbour-master's office, and Captain Wales kindly promised to see to Mr. Bichard, who was exposed to some danger in the Floating Church. We returned in the wind and rain, and were taken up by Mr. Antelme, who had a solid carriage, drawn by two powerful mules. Every part of the house was closed up, and the wind and rain blew and beat against it very fiercely for some time. In the morning there was a lull. Heavy masses of clouds were hanging over the mountains, the river was sweeping by with a full red tide, and I went to the shore to see how the ships had fared. Four only were left at the Bell buoy, the rest had gone to sea. In the evening, just as I was going to begin the service, a message came that an Inspector of Police was dying at Cassis. In a very drenching rain I went to the place after service, and, leaving the carriage in the road, followed a policeman, who took one of the lamps, along the by-road leading to the house. I was very thankful that the weather held up just at that moment, for the first step I took from the high road was into coral and water, and many a similar step I was compelled to take on the way there and back before I rejoined the carriage. The different temperature of water here and in England prevented the bad results which might

have followed this after the heat of preaching. On arriving at the house, a sad spectacle presented itself. In the verandah and front rooms were several Malabars, men, women, and children, looking wild and frightened: from the inner room, where the sick man was lying, came sounds of prayer in French, from an aged Creole, while two or three other men of colour were standing round, and I heard the voice of the dying man, calling loudly in English, "Mercy, mercy!" His poor wife was in a state of distraction; her son, a lad of thirteen, trying to appease her; and an old woman of strange appearance was giving trouble to all by her incoherent sounds and actions. I went into the inner room, spoke for some time to the sick man, and then prayed with him, all around kneeling down. He seemed very much soothed, spoke very rationally, and I left him with his hands closed in the attitude of prayer. The next morning when I called he was alive, but had not spoken since I had left, and the poor wife spoke of my unexpected appearance among them the night before as if it had been an angel from heaven. It was one of those occasions in which the privilege of doing much good at small cost is given by our Heavenly Father. The comfort to the sick man, the impression on the Creoles and Malabars from seeing one of his own people coming to him, the check given to that strangely-excited old woman, and the arrangement of one or two other matters, prepared them for the visit of a brother-officer of the police, to whom I sent a message on my return home-

wards, and who came with his wife, and provided for every comfortable attention to the sick man till his death at half-past three on the Monday afternoon.

After a while the rain began again, and it can only be imagined by those who have seen tropical rains when hurricanes are near. As soon as the news could reach us from Bourbon we found that they had felt the centre of the storm, and suffered far more than ourselves. Three large buildings and a Leproserie are reported to be laid flat on the ground; of seven bridges in one part, four were utterly demolished, and three much injured; 30 bodies washed on shore; 40 persons killed by the falling of cazes or by the floods in another part; a large new ship dismasted of its three masts, and out of thirty-two vessels driven to sea, only eighteen had been heard of a week after: such are some of the facts which show how fearful the weather must have been with them.

We moved into our new house on Saturday, Jan. 23rd. I was up at half-past four on Sunday to be quite ready for the military service, and on returning at night was very tired, having taken part in four services and preached three sermons. The heat had been most oppressive, and the fannings of all parties, ladies and gentlemen, during the sermon in the morning, more universal than I ever remarked before. After two or three vain attempts to sleep, I was just dozing, when the impression of being in a large stone building, somewhere in England, and feeling it crashing and tumbling about me, seized me, all at once, so strongly that I was expecting to be crushed; when

the noise awoke me, and I heard a truly awful peal of thunder. I had distinctly seen the lightning. L. rushed in from her room, exclaiming, "What a dreadful clap of thunder!" V. awoke and screamed with fright; while A. alone slept through it; and I thought of the words, "calm as a child's repose," as I saw him sleeping so peacefully amid the flashes of lightning and the roar of the thunder; for the storm continued some time, though nothing equalled the first peal. The next day I found that at Pamplemousses, at Grand River, at Fort George, and in the harbour, and in many points included by these, the same sensation was felt which we experienced—that of immediate nearness, which shows how tremendous the electric discharge must have been. Old residents in the tropics afterwards said they had never before heard such a crash. "It is the glorious God that maketh the thunder!"

April 27th.—Yesterday a special call took me to the Hospital, which I have not generally visited on a Monday, and I saw much to awaken feeling there. One ward had many patients afflicted with scurvy, who reminded me powerfully of the descriptions of the early discoverers. In one of the ships, only three men out of seventeen were available for work when they got here; another week would probably have seen them drifting at the mercy of the winds and waves. As I was leaving that ward, an Indian came from another to speak to me, and a well-known friend, formerly master of a school at Grand River; and I found another convert very near the last hour, with

many poor, old, and debilitated ex-slaves. From thence I went to the women's ward, where an aged Englishwoman is in great prostration of body, and exceedingly deaf, but evidently deriving light and comfort from her Bible and good books, with which she is well supplied. Near her was a poor creature whose language no one understands, brought here by a ship driven away from some of the South Sea Islands by stress of weather, and left here sick. She has recovered of the sickness, but is now pining away from grief. I hope I have found a way of tracing out her history, and the island she comes from. This may, with God's blessing, save her life.

Before I left home this morning I showed Prosper the pictures of "Grande Terre," as they call Africa, in Dr. Livingstone's book. He entered with great zest into the subject, and seemed thoroughly to appreciate the love of the Missionary in leaving his home to go through all those journeys and hardships for the good of others.

June 4th.—In returning to Port Louis from the Morne, I found there had been much excitement among the Indians about the idolatrous Fête Dieu procession. "Why do you tell us we are wrong?" they triumphantly asked our catechist; "see, they are doing just the same." "Promener le bon Dieu," is the dreadful expression by which they designate the ceremony. How terrible the thought, that what is called a branch of the Christian Church should hold up such a stumbling-block before the Mohammedans and Hindoos! It is a great relief, however, that this year the band was not permitted to play, so that

the apparent encouragement of the Government was not shown.

At the Civil Hospital a most touching incident took place. The poor woman from Byron's Island is sinking fast. I went and stood by the mattrass on which she was lying, and touched her forehead. She seemed to struggle to recover consciousness; then seized my hand, and afterwards my feet, and pointed upwards, speaking in the most earnest and pitiful accents. But I could not understand one word. All I could do was to clasp my hands as in prayer, and look upwards. Oh! how solemn is the duty which rests upon the Christian Church to pray that labourers may be sent into every part of the harvest, that God may give the word, and that great may be the company of the preachers.*

August 16th.—Last week Captain Harmer arrived, and brought a parcel, with several sets of Bibles and Testaments, and some bags, pinafores, &c., for our schools, from the classes at Edge Hill, and one from St. Stephen's. I always receive these with peculiar pleasure; they look so like fruit of Christian instruction; besides conveying the assurance of affectionate remembrance of our work. I was led to frame many wishes for the time when such

* An investigation of this case brought out the painful fact, that about sixty natives had been kidnapped in Byron's Island, and taken to Réunion, to work in the plantations. The poor creature mentioned above died of grief. Her last request, made to me through a sailor who knew her language, was, that after her death her head might be sent to her father!

help may be sent from children in Mauritius to those of Madagascar or East Africa, or some of the many islands connected with us. God grant that it may indeed be so!

Prosper is now on our ground. Such a remarkable character! There was an interesting scene this morning at family prayer. Fifteen Negroes were assembled in our verandah, listening with the most profound and calm attention to descriptions of the New Jerusalem, from Rev. xxi. xxii., and to the invitation for *all* to come; and afterwards Prosper, who is greatly respected by them all, was heard conversing most earnestly with them about Mr. Vaudin, in whose ministrations they expressed their great delight; and from a little distance I could hear him telling them that they must "prier Dieu," "prier sans cesse," that He might send His Holy Spirit to make it all effectual.

Yesterday the Sabbath tranquillity was disturbed: first, by the firing of guns at the Romish Cathedral for the Assumption of the Virgin; secondly, by the firing of a royal salute for Louis Napoleon's birthday; thirdly, by the frightful procession of the Yamsey, which met me on my return home from my work. Torches, men disguised as tigers, and in other ways; beating and fencing with long sticks; and shouts mixed with the beating of tom-toms, made us feel we were not in a Christian land. The value of the Romish Christianity of the poor Creoles of the lower classes may be seen from the fact of their beating the tom-toms for the poor heathens and Mohammedans at the Yamsey; which in this island seems to be a mixture of

heathen and Mohammedan absurdities. In going through the Epistle to the Hebrews, I had arrived yesterday morning at chap. xi. 8–16; and the leading thought of those verses, "strangers and pilgrims on the earth," was well impressed on me in more ways than one.

Sept. 25th.— Prosper is going on very steadily. The other day, after expounding the passage about the widow of Nain, at family prayers, I said to Prosper, just outside the house, "That was a beautiful story, Prosper." —"Yes; He felt great pity for her." I thought it a very beautiful reflection of his, and it was unexpected; for when I was reading, he seemed quite to raise himself up at the words, "I say unto thee, Arise;" and yet the Saviour's compassion had struck him more than His power. How often the need arises in this world of sorrow for imitating that sympathy, and what blessing attends the exercise of it! If those who are immersed in the temptations of luxury and grandeur, could only be made to see what misery there is in the world to alleviate, and what opportunities for doing good, what a change would be produced!

March 23rd, 1859.—This morning three aged Negroes were seated near the kitchen, two of them old friends, who had been separated in early youth, and re-united here. They spoke to me long ago of a brother; and last night they walked from Petite Rivière to a place above where we are living, to "dormir" near their brother; and this morning they brought him to me to be taught the Lord's Prayer,

and the Belief, and the Commandments, and to be baptized. The poor grey-headed man, as much a pagan in every sense as if he had remained near the African lake all his days! Prosper was very eager about him, and began at once teaching him the Lord's Prayer. Prosper's ideas of toleration are as sound as most of his other views. When the brothers spoke of having brought him to be made a Christian, Prosper objected strongly to anything like compulsion. "N'a pas forcé li. Demandez li si li *voulait*. Bon Dieu content si cœur donné." I asked the old man this morning how he had recognised his younger brother. He said that his mistress used to send him to the Bazaar, and that one day a boy called, "Là mon frère." But he added, "Moi été fin oublié li;" then, "li causé semble moi, nom maman, nom mon père, et moi connais." There were two others at our prayers this morning from an entirely opposite part of the island, Pointe aux Piments, not yet Christians even by profession.

CHAPTER III.

VISITATION TOUR TO THE SEYCHELLES AND CHAGOS ISLANDS.

May, 1859.—Having received letters from Mahé, which announced the completion of the church for the purposes of divine worship, I was anxious to seize the first opportunity of going to consecrate it, as well as to perform the duties of inspection, and to revisit the work which had presented so many features of encouragement in 1856. The Governor was about to send a Commission of Inquiry among the remoter dependencies of Mauritius, and it was arranged that I should proceed in H. M. despatch gunboat "Lynx," with the Commissioners, Captain Berkeley and Mr. Caldwell. The limited accommodation precluded the practicability of making the same happy arrangements as last time, and it was therefore decided that I should go alone. I looked forward to the excursion with comparatively depressed feelings, and felt much the need of that prayer about which I preached on the Sunday evening before I left, from Rom. xv. 30,—"Now I beseech you,

brethren, for the Lord Jesus Christ's sake, and for the love of the Spirit, that ye strive together with me in your prayers to God for me."

Monday, May 2nd, was the day fixed for our departure, and I read Psalm cxxi. with the servants and others in the verandah, in French, and gave them directions about their conduct while I should be away. Many came to say "Good-bye" on board the ship, but the wind falling light, our departure was put off till the next morning at eight, and very thoroughly I enjoyed the cool refreshing rest of another night at Pailles. I thought it better to come in alone at that hour, and we started in tow of the tug-steamer, Mr. Wiehé, Colonel Cockburn, Captain Wales, and Mr. Mason coming out as far as the Bell buoy. It was very pleasant to have Pailles in sight so long, and to consider the mercies vouchafed to me there. Our party on board the ship consisted of Captain Berkeley; Mr. Medlycott; Mr. Cooke, master; Dr. Hunter; Mr. Pitt, midshipman; Mr. Morgan, master's assistant; Mr. Pierson, captain's clerk; Mr. Hill, engineer; Mr. Hart, gunner; Mr. Caldwell; Mr. Maule, R.A.; Mr. Marindin, R.E. Nothing could have been more kindly and pleasant than our intercourse during the eight weeks we were together. I suffered very severely from sea-sickness, but found that the swinging bed in the captain's cabin was the means of giving me a quiet night.

Wednesday, May 4th.—Long before daylight I had a most refreshing bathe. Mr. Caldwell's excellent coffee, prepared soon after daylight, was the prelude to many

such scenes, when Mr. Medlycott, the officer of that watch, generally joined us, after watching with me from the conning-stool the glorious rising of the sun. I felt much depression, not so much of spirits as of strength, these days, and great irritation of stomach and suffering from sea-sickness.

This season is a very suitable one for recalling all the mercies of my Heavenly Father, for looking at the events of life in their relation to my duties; and, while I count up the treasures which have been so bountifully given to me, to ponder well all the obligations under which I lie to Him who loved me, and gave Himself for me. Many ways indeed there are, of proving the truth of my gratitude in the openings for work in this diocese.

Thursday, May 5th.—A much quieter night. I had conversation during some of the still hours of darkness with Captain Berkeley, chiefly about the Kroomen, and their useful qualities and habits. The sunrise was very magnificent, and I felt how suitable the Morning Hymn was, as the rays of light struck the tops of the rolling foaming waves.

Ποντίων τε κυμάτων ἀνήριθμον γέλασμα.

"The many-twinkling smile of ocean."

The brightness into which the morning star vanished recalled the beautiful similitude about a good man's death, "Like the morning-star that never sets, but fades away into the light of heaven." I find a very traveller-like sentence in my diary to-day,—"Delicious cup of coffee from

Mr. Caldwell." What a trifle to put down, but what real comfort after the exhaustion of sea-sickness!

I was beginning to feel exceedingly unhinged till to-day, when the sickness abated, though the dulness of impaired energy is very heavy on me. I have been reading in Isaiah all these days, and find the descriptions and the promises very full of comfort and blessing.

Friday, May 6th.—We had a run of 186 miles. I was very much struck this morning with the description of the river of healing waters in Ezekiel's vision, and derived very great encouragement from it. Last night I read a great part of the Book of Esther, and dwelt in thought on the providential interposition of God. To-day has been one of the most thrilling days in my life. Before noon we made out Agalega. A tremendous surf was raging on its southern end, and all along a great part of the south-western coast. We stood in to a bay where the land retreated very considerably, in the hope of finding smooth anchorage. My fixed purpose was to go on shore, and I went down to pack up the books and tracts which I wanted. I was expecting to hear the rattle of the anchor-chain, but on coming up found two boats had set off to get soundings; the whaler with Mr. Cook, Mr. Marindin, and four men; the galley with Mr. Hart and six men; and we were standing off to sea. We soon went round, and on nearing the shore, it was thought two boats were seen; but it was soon ascertained there was only one, and the Captain made out, as he told me privately, that the ensign was reversed

(a signal of distress), and a shirt on the top of a boat-hook. The cutter was despatched, under the charge of Mr. Medlycott, to meet the galley, and it was ascertained that there were more than her own crew on board. Were they *all* there? It was a most anxious question. When the cutter reached the galley, she proceeded towards the shore, and the galley came to the ship. There were twelve on board, but not Mr. Cook. As soon as we could hail the boat we inquired for him, and to our intense relief it was found that he had gone back in the cutter for the capsized whaler. It appeared that in less than an hour from the time of their leaving the ship, a puff of wind had upset the whaler, while rising on a wave. Two of the four men could not swim. The boat, sunken below the surface of the water, rolled about, and slipped from under them when they tried to stand on it. An oar was lashed to the bow of the boat to steady it. Mr. Marindin swam off for the ensign, which was floating away, and it was held up to attract notice. One of the young men who could not swim laid hold on Mr. Marindin, promising to do so softly. Mr. Marindin thought he saw a shark, but very wisely said nothing about it. Presently, after about three-quarters of an hour, the galley passed back, most providentially, sufficiently near to catch sight of the struggling men and the whaler's ensign. They tried to tow the sunken boat, but were obliged at last to let her go, and make for the ship. The cutter afterwards brought her, and her first movement, on nearing the ship, was to go right under

her, emerging on the other side; making the whole thing palpably and visibly impressive to us all. It was delightful to see the effect produced on the sailors by Mr. Marindin's calm and resolute behaviour. "That 'ere soldier officer behaved like a brick," was their expression of admiration.

It was with a thrill of tearful joy that I heard they were all safe. Tearful, perhaps, because I was weakened and depressed in strength; but when I thought of what the sorrow might have been, I felt thankful indeed that the destruction had been averted. Being surrounded by these young officers on the previous days had very forcibly recalled my days of pupils, and I was now reminded of the wonderful escape of some of them, in crossing from Guernsey to Alderney in an open boat, in October 1841; amongst whom were the present Rector of Alby, in Norfolk, the Rev. T. R. Govett; and the Rector of Melling, in Lancashire, the Rev. J. R. Glazebrook. In that case, too, the coolness of one of the men in the boat had much to do with the safety of the others.

There were circumstances which made the deliverance at Agalega very remarkable. Had I not gone down to pack up, under the idea that they would soon anchor, it is most probable that I should have gone in one of the boats; and *had I proceeded to the shore,* Mr. Hart would not have been there to rescue the whaler.

It was with very deep satisfaction that I received from Mr. Cook and Mr. Marindin the proposal to have

the men together to return thanks. The Captain most readily gave his cabin, and I read some of the verses of Psalm cxxiv. 1, 4, 5, 6, 7, 8,—"If it had not been the Lord who was on our side, now may Israel say . . . . then the waters had overwhelmed us, the stream had gone over our soul. Blessed be the Lord, who hath not given us as a prey to their teeth. Our soul is escaped as a bird out of the snare of the fowler: the snare is broken, and we are escaped. Our help is in the name of the Lord, who made heaven and earth,"—and offered prayers of thanksgiving. Several besides those who had been in danger were there.

Saturday, May 7th.—We stood away during the night. In the morning there was some difficulty in making the land again. We proceeded to the north-west point, and anchored a short time, and Mr. Caldwell went out in a boat with Mr. Medlycott to look for a passage; but there was too much risk of injuring the boat. There were fearful breakers on the reef near the pass. Towards nightfal we stood off, and went on, leaving Agalega. Some men on the shore made signs as if for the boat to come in, and then followed, apparently, a description by signs, of the upsetting that would take place in the breakers. I was very glad when the Captain communicated to me his decision to proceed. He and the boat's crew had worked hard for a day and a half, and the shore was lined with reefs. There is thick but low vegetation on the island. The land air, and relief from suspense, I suppose, enabled me to dine down-stairs for the first time,

and I slept exceedingly well. I hope in some other way to get at the inhabitants of Agalega, who may be accessible to our ministrations.

Sunday, May 8th.—This was a most lovely day. There was a gentle, favouring breeze, and we had service twice on deck; besides visits to the sick, and unpacking of the library and lending the books. The *Church Missionary Intelligencers* were (as on board the "Frolic") very acceptable; also, Adams's *Allegories* were read with much interest. My morning subject was Matt. vi. 9, "Our Father which art in heaven:" and the evening subject, Gen. xxviii. 15, Jacob at Bethel. I had pleasant conversation with many, and felt it had been a day of religious teaching and preaching, and was very thankful for all the favourable circumstances attending it.

Monday, May 9th.—We had a fresh breeze in a squall, and then calms. We made the island of Cœtivy distinctly, and came round the north-west point, a boat being sent to communicate with the shore. After dinner we started, but met the galley, reporting that they had seen no one to speak to, though men were distinctly visible on a brown hill* in full view of the ship. It afterwards turned out that they were labourers returning from the other end of the island to their habitation. It was a most lovely evening scene from the ship's deck. The white coral strand, the beautiful cocoa-palms, and other trees, in some places very densely planted and of towering height; the brown hill

* This was the only instance that I remember of a hill on a coral island.

standing out of the midst of the green of various shades; the calm sea, and the silvery moonlight, gradually spreading over the whole landscape, made up a very rich and fair prospect; and having been able to visit the sick during the day, as well as to read for a considerable time, the effect of the whole was to give me a feeling of rest and peace.

Cœtivy. Tuesday, May 10th.—Just after sunset I am writing on deck these notes of one of the most intensely interesting days I ever spent. I was up at twenty minutes to four, and had abundant opportunity for quiet remembrance of the day. At that early hour the water poured over me was just like fire, from the phosphoresence. At eight o'clock I started with the Captain and Mr. Caldwell, led by a canoe which had come off from the shore when the manager had made us out. We sought in vain for a passage to the shore, until we came opposite to the Residence. A shark was distinctly seen inside the reefs, with the fin out of the water several times.

The landing is in a quiet bay, near the northern end of the island, with a sandy shore, and luxuriant palm-trees fringing it at high-water mark. At a very short distance from the landing-place is the Residence. As we stood with our backs to the sea the camp was on the left hand, some 300 yards off; and nearer to the house, almost in front, the oil-store, carpenter's shed, &c. To the right of the house is the provision-store, and behind it spacious pigsties with immense animals in them. The place for

drying the nuts, and the mill (for which forty-five donkeys are kept), are between the house and the camp. The Captain's tent was pitched right in front of the house, and for several hours the scene was very animated, as the boats successively arrived, and different parties went off in different directions, mustering again for an ante-breakfast under the tent, and ending with the breakfast itself under the hospitable roof of Monsieur and Madame O——, who were very kind and attentive.

My first duty was to baptize two children; and I afterwards distributed Bibles, New Testaments, a Prayer-book, and tracts. All were most thankfully received, and some of the younger people showed their gratitude afterwards in a very expressive manner. They went and selected some of their finest pigeons and a couple of Muscovy ducks, and had them placed in well-secured baskets, and brought them for a present to me. As I left in a smaller boat I did not take them with me, but the donors watched very carefully the departure of the larger boat, and saw their presents sent off before they would leave the beach.

The island is about seven miles long and one across. A very unhealthy lagoon has been formed just behind the house and camp, and many children have died from its injurious effects. Before the birth of the youngest child brought to us (a labourer's), the mother was sent to another part of the island, and not allowed to return till the child was several weeks old. The necessity of having the stores near the landing-place involves that of having the Residence there also.

60333

On going round the cazes of the people, I was able to see every one of them, about thirty in all, including children. There are six women on the island. I found some who had been baptized by Mr. Banks, Mr. Le Brun, and by Roman Catholic priests, and also several unbaptized. One old man was very anxious to be baptized, and my good impression of him was fully confirmed by the manager, but I could not ascertain that he knew enough of the simplest truths of the Gospel to warrant me in baptizing him. I left copies of the Catechism, translated by Mr. De Putron, and published by the Society for Promoting Christian Knowledge, with the earnest and repeated request to Madame O——, with whom I had much interesting conversation, that she would let her children teach the Negroes from it. I regret to say that one of the most profligate, hardened sinners I have ever met with, was in that camp—a woman nearly seventy years old; but, on the whole, I was very thankful for the kind of opportunity given me of exercising a missionary vocation there. Part of it had indeed been direct missionary work with unbaptized African heathens. Most probably no minister of God's Word had ever landed on that island before, certainly not within the memory of its present occupants. What need for prayer that labourers may be raised up for carrying on such work *effectually!*

Two points were impressed on my mind at Cœtivy, in confirmation of opinions often entertained before; and I have subsequently seen reason to hold them still more forcibly:—

1. That the true way of doing good in all these islands is to work hard for the improvement of the labouring classes, especially the Creoles at Port Louis, and in our other schools at Mauritius, and at Mahé and Praslin. These form the greater part of the Creole population of the islands.

2. That an itinerating catechist—a hardy, zealous, able man, who could go for a month or two at a time to these islands,—would, under God's blessing, render invaluable service in the instruction of the labourers and of their children, in the restraint of immorality, in the preparation for the visits of a clergyman, or of the Bishop. It would be a noble field of usefulness. I should mention the satisfaction which was experienced by one friend at the visit of the doctor of the ship. She had been threatened with paralysis after the birth of her twelfth child some months before, and was still very weak. Her husband was also suffering from long-standing disease of the liver, and they were both exceedingly grateful for the attention and prescriptions of Dr. Hunter.

Wednesday, May 11th.—After the exertions of yesterday, and the tremendous sun of Cœtivy, a gentle, easy sail was very pleasant: 2, 3, 3½, 4, 4½, 5 knots was our gradually increasing rate of progress. The account of the Convocation; Vinet's beautiful discourse to a newly-married couple; Napier, vol. iv.; and *Creoles and Coolies*, gave me diversified matter of interesting reading. Just as we went down to dinner the Ile Platte was in sight, and the evening was again most lovely.

The poor invalid was sinking all day. I visited him several times; and just as I was retiring to rest, Mr. Pierson came to ask me to see him again, at his own request. I had a very satisfactory interview with him, though he was exceedingly weak. The next day he died, just as we were off St. Ann's; and on the following morning I buried him in the cemetery above Government House. I felt very thankful that I was there to minister to his wants, in the rapid passage towards and through the dark valley.

Arrival at Mahé. Thursday, May 12th.—Long before daylight I could make out Ile Nord, by the help of Mr. Marindin's glass; then Silhouette; then we stood off till morning, and, on tacking, were able to run along in sight of the southern and south-eastern parts of the island, of which we obtained excellent views. There were not only the white coral beach and the cocoa-palm plantation, but also steep hills and mountains behind, forming varied combinations of exquisite beauty. On reaching the roadstead, we saw again the enchanting scene which had so struck me from the "Frolic," and all who witnessed it confessed that it was the view of the day. Mr. Antoine, the pilot, came on board in mourning; and the death on board, and the remembrance of Mr. Griffiths and Mrs. Wade, both suddenly cut off since we were here before, made thoughts of the vicissitudes of human life very natural and impressive.

I met Mr. Dubois and the school-children, with Mr.

Adrian Calais and Mrs. Knowles. The new church on the right hand, and the new school on the left, in coming towards Government House, were very cheering tokens of improvement. Instead of the hired dwelling-house, used as a school in the week and as a church on Sundays, here is a really beautiful edifice for public worship, and a commodious, well-arranged school for the education of the young; and all the plans have been formed, the greater part of the subscriptions raised, and the church and school built, since I was here in October, 1856. Perhaps it is well that so much had tended to depress me physically, or I might have been too much elated at all this. On landing with Captain Berkeley, I was kindly invited by Mr. Telfair to take up my quarters at Government House. I saw Dr. and Mrs. Brooks, and also Mde. Fallet; but I found, rather to my dismay, that Dr. Fallet was gone to Praslin. This turned out well in the end. I walked into the country with Mr. Cook, and was received by the people, from their caves on the roadside, with very earnest demonstrations of good-will and welcome. They seemed to feel m[illegible]n the facts of the case warranted, as to my part in [illegible] improvements which had been effected.

I felt very thankful to have a good walk again, and to find myself thus brought in peace, after a thousand miles of voyaging, to the haven where for the present we would be.

Friday, May 13th.—A boat was sent off to Praslin for Dr. Fallet. I went down to the schools, gave the

children hymn-books, and other books, &c. The girls were sewing very nicely. Took a long walk in the evening to Anse Nord-Ouest.

Consecration of St. Paul's, Mahé. Saturday, May 14th.—I had the privilege of consecrating the church at Mahé, Dr. Fallet having returned from Praslin in the night. A body of sailors from the "Lynx" were present, and the ceremony was one of much happiness, and pleasure, and hope to me. Several times during the day I felt weak, and rather weary. I thought of some I had left in Port Louis, who would have greatly enjoyed the proceedings of the day. I preached on 1 Thess. ii. 12,—"That ye would walk worthy of God, who hath called you unto His kingdom and glory." There was a good congregation, though the notice had been short. Mr. Ferdinand Savy, the contractor; Mr. Loiseau, the notary; Mr. Butler, the surveyor; and Mr. Dubois, the responsible agent, who has shown so much zeal, were all with me to-d[redacted] I trust this completion of an earthly house of Go[redacted] prove the means, by His grace, of greatly helping o[redacted]e work of building the spiritual temple.

Sunday, May 15th.—Three sermons in the new church; the first at eight (French service), on 1 Cor. xi. 26.—"Car toutes les fois que vous mangerez de ce pain, et que vous boirez de cette coupe, vous annoncerez la mort du Seigneur, jusqu'à ce qu'il vienne." There were 108 communicants. The second at half-past ten, in English.

Two hymns, Psalm c. and Psalm cxlix., were sung by the sailors. My text was Amos, iv. 12,—"Prepare to meet thy God" (with reference to the death which had taken place during the week). The third at seven, on Matt. vi. 9,—"Our Father which art in heaven."

There were good congregations, and quiet, serious attention, and I felt truly thankful for this opportunity of preaching the Word of God in that church to so many. The satisfaction of being called to do God's work is very great on such days as this, and I enjoyed much communion of spirit with those far distant.

Monday, May 16th.—I had much feeling of sickness and languor on awaking,—probably from the return of weather so much warmer, after the strain of the sea-sickness, but was better after breakfast, and then had a very busy day.

According to promise, I went to visit the tomb of Mr. Griffiths, which was in nice order, with bouquets of flowers; and I also looked at the ground where the sailor was buried, with reference to the tombstone to be set up, for which a good sum has been subscribed by his comrades. Afterwards I attended at the church, for a vestry-meeting, to arrange the various matters connected with the election of churchwardens, auditors, the fixing of pew-rents, and the kind offer of the Governor and Mrs. Stevenson to present some useful gifts to the church. It was decided that a pulpit and reading-desk were the most essential requisites now wanting, those in use having been transferred from the room formerly occupied as a church.

Afterwards I gave prizes to the boys and girls, which were supplemented on subsequent days during my stay; and then went over Dr. Fallet's house, formerly occupied by Dr. Ford. It is a very commodious, conveniently-situated house, between the church and the school, and in front of Government House; so that a line drawn from the former to the latter would have the church on the right and the school-buildings on the left. It is also near to the police-station and prisons, and in the centre of the town. It would be a great advantage if the house were purchased for the chaplain.

I went afterwards, with Dr. Fallet and Mr. Caldwell, to the Anse Nord-Ouest, and stopped some time with Mr. Green (an old man-of-war's man), who asked for a Bible, and was anxious for a visit from Madame Fallet to his wife. His child was one of six afterwards baptized on one of the days of my stay. We went by a more inland track, and then returned by the main road; thus securing a visit to several cazes, where the people were busily at work, and very civil. They remembered Dr. Fallet, from his visits to a sick man near them. On our return we saw a most glorious sunset over Silhouette, by turning round at a point on the road. There was much to converse about with Dr. Fallet in the many branches of his work, which were suggested by the incidents of the walk, or recalled from the mention made of them in letters. All the day and the evening were occupied, and then we had to make preparations for Praslin to-morrow.

Praslin. Tuesday, May 17th.—We started at eight,

under steam, and reached the anchorage about one. The passengers from Mahé were Mr. and Mrs. Telfair, Dr. and Mrs. Brooks, Dr. and Madame Fallet, Mr. Dubois, and Mr. Constant Collie. We went round the south-eastern side, as on the former occasion, with La Digue on our right, but were not so near as then to the Crocodile and Shark rocks. The lovely views presented on approaching the island were the admiration of every one. Recesses thickly planted with cocoa-nut-trees, bays with coral beaches, uplands, hills, and almost mountains behind, caused a variety of combinations of the most enchanting scenery. After anchoring in Curieuse Bay, I went across to Ile Curieuse; Mr. and Mrs. Telfair and Dr. and Mrs. Brooks going there for the night. Captain Berkeley, Mr. Marindin, and the Doctor, were with us soon afterwards. Mr. Forbes, the superintendent, was very hearty in his welcome, and showed me various fine pieces of coral, preserved for me, over one of which he had built a temporary shed. I found that he had been at sea in his youth, and had visited Pitcairn's Island. I promised him a copy of Livingstone, and one of Ellis, as loans, hoping they may be *circulated* among the islands.

I found several changes among the lepers. The poor woman who was such a sad object last time, had died, as well as several others. Prosper had been left undisturbed this time in the possession of the Bible which I sent him in the name of the Society for Promoting Christian Knowledge. He seemed very happy in the enjoyment

of that and his Prayer-Book, and several tracts, to the number of which I added some. I found them all very ready to enter into conversation, and felt it a great privilege to tell them of the love and mercy of Him who died for them.

On returning to the ship we procured a meal, and then landed at Grande Anse under the charge of Amédée, our former pilot and guide, whom I was very glad to see again, and who has gone on steadily profiting by the help of friends who esteem him much; so that he now has a caze, some ground, and a good whale-boat. It was rather late to start, but I felt it important to reach the other side of Praslin that night, and it proved well that we started.

I was reminded every step of the way of the journey three years ago. The desolate heritage of a former proprietor of slaves, and about a mile more of the road up the hill, was all that we had light to see. But as we proceeded, groups of dusky figures were gathered at the turns of the road, and were at last so numerous that I determined on having service when we reached the church. One heavy fall on a narrow piece of wood across a marshy part (of which I had not been warned), shook me a good deal, but on the whole I was not so fatigued as I expected. After the prayers, I read Psalm iv., and preached to the people, with special reference to the services of the next day, from the words of the 5th verse, "Offer the sacrifices of righteousness," while I also dwelt on the other thoughts of that Evening Psalm. The only

light in the church was near me, but as the people knew the service and the hymns by heart, that did not interfere with the devotions of the congregation.

After the service, we (Dr. and Madame Fallet, M. Dubois, Mr. Marindin, and I) repaired to the house near the church, which has been erected since my last visit for the accommodation of the clergyman. It consists of two rooms, the smaller a bedroom, the larger an eating and sitting-room. Here an excellent supper was prepared, of which I was too tired to partake much, but had the pleasure of seeing the others enjoy such fowl and duck as are rarely to be met with out of Seychelles. As soon as everything was cleared, Mr. Marindin and I took possession for the night, opening every door and shutter (windows there are none), while Dr. and Madame Fallet, and the others, procured quarters elsewhere. The moonlight in that glorious bay, and on the plains and towering hills behind, made one of those scenes which are to be felt but cannot be described. My own rest was not good; Mr. Marindin's was disturbed by what proved the beginning of a sharp touch of illness.

Wednesday, May 18th.—In the morning, at a quarter to four, I was again out by moonlight, bathing this time in the moonlit sea. When the day dawned, it was most interesting to see the people coming in pirogues, or wending their way along the beach, and through the openings in the palm-groves, and by the time the service began, our friends from the ship and the islands on that side had arrived, when the church presented a most ani-

mated and encouraging sight. It was well that I had preached the sermon on the previous night, for there were four distinct services to be performed,—

1. The Consecration Service;

2. The Confirmation Service, at which 59 were confirmed;

3. The Communion Service, at which 112 communicated; and afterwards,

4. The Baptism of several children.

Again the homely table was spread in the rude but comfortable house, and at half-past three we returned on our homeward route. In the interval, I had called on poor Madame Mouma, who was lamenting her son reported dead at Calcutta when I was here last, and now she was in mourning for her husband. All seemed truly pleased to see us, and at the time and afterwards gave little tokens of their good-will. The young carpenter, whose caze we had visited, was there with his wife and children. One of Philippe's sons brought me a present, and Philippe himself seemed to me to have made good progress since 1856. In common with many others, he was very anxious for a schoolmaster. The house mentioned above is intended for a school, as well as a resting-place for the clergyman at night. Philippe's great desire for education was chiefly founded on the danger which Popery presents to the uneducated. "When ignorant, they believe all that the priests tell them; when they are enlightened, then they can reason and give an answer." It was with very hearty sincerity that I commended this

interesting flock to the blessing of our Heavenly Father.

The first part of our return homewards was exceedingly trying. Mrs. Telfair was carried in a hammock by two Kroomen, but the tide washed right up to the green bushes skirting the shore, so that I was obliged to take off shoes, stockings, and gaiters, and to wade. Several passages in the valley required the same process, and then I enjoyed the luxury of dry shoes and stockings. As the journey was performed by daylight, we saw the towering coco-de-mer trees to great advantage, and on reaching the summit of the pass had very good views of St. Ann's and other bays towards La Digue. The trees loaded with small oranges in our path caused many delays. Mr. Hart and Mr. Hill bargained that the former should climb and get the fruit, and the latter carry the spoil. All united in expressing their astonishment that we should have got over such ground in the dark.* The wild-looking flying-foxes, sweeping over the crags on the opposite hill-side, added to the grandeur of the scene; and the feeling that we were passing through a forest of such trees as are found in no other islands in the world helped to lighten the fatigue of the road, which was not small. By the time we reached Mr. Adam's the evening had set in. From half-past three to half-past six was the time taken in reaching his house. Heavy sand afterwards made us turn up to the left, and in so doing we came near the Roman Catholic church, quite a small building, and passed close

* See page 57.

to Mr. Adrien's house, where we had lodged last time. A boat was at hand, and we were soon on board. Mr. Adrien came to me at the other side of Praslin, and was exceedingly civil. I told him I was glad of the opportunity of thanking him for the use of his house. He afterwards came to me at Mahé, and brought several presents.

On my way through the valley I had entered into conversation with an old Negro, whose expressions at once showed much intelligence. He spoke particularly on the sin of crucifying the Son of God afresh, by giving way to sin after professing to serve Him. This led to my questioning him further, when I found that he had been instructed by Mr. Banks and Mr. Le Brun. The old man came to me afterwards at Mahé with a basket of beautiful fruit, chinese guavas, limes, and large oranges picked off the trees green, that they might last till we got to Mauritius, for Madame and the children.

Thursday, May 19th.—Finding there was time, I went off again with Amédée to Curieuse, and was very thankful that I had gone. I walked over the Lepers' Cemetery, and was much struck with the care which had evidently been taken of all the graves. There seems to be an understanding among them that the survivors will perform this kindness for those who die. There were one or two monuments to English seamen, dated many years back, and the epitaph on one of the poor lepers was so like the strange compositions of some of our English villages that I felt sure some clever half-educated man had been a resident on the island. My conjecture proved correct. An odd

man, thought to be very learned, of the name of Donnelly, had framed the verses, which were as follows. After the age, date of death, &c.,—

"La Malheureuse
(Réunissez à son caractère,
Toutes les qualités nécessaires,)
A laissé après elle
Des regrets immortels."

"Quam metuendus est iste locus!"

These epitaphs caused remembrances of Europe to mingle with other feelings excited by the view of that burial-ground. The loveliness of the surrounding scenery close upon the coral beach, within hearing of the breakers, and within sight of the bright sea under the light of a tropical sun, contrasted strangely with the thoughts suggested by the graves of such children of sorrow as the exiles from England and the lepers from islands of Africa. It is under such circumstances that the consolations of the Gospel appear in their clearest light.

On revisiting the lepers, I had a pretty good number of them round the door of Prosper's caze. I read to them John, iii. 14–21, and explained the verses, with application to themselves. Some of Prosper's remarks afterwards showed a confusion of ideas which I endeavoured to dispel. He said that he had been told that the Jews were a wandering people to this day, because they despised the brazen serpent on Mount Zion. This gave me a good opportunity of repeating the explanation of the type. I offered a few words of prayer with them, and left them with the Blessing.

It was very satisfactory to myself that I had gone over again, for I saw much more of Prosper, who had known Mr. Denny, Mr. Banks, and Mr. Le Brun.

The whole of our party then set off for the ship, which was already in mid-channel, and went on for La Digue, which we reached at eleven o'clock. This was my first visit to that island. It has a large plain from the shore up to high hills on its eastern side. The vegetation is fine, and the trees immense, particularly filhaos. About a mile's walk brought us to the church, built close to the house of Mr. Mellon, who gave the ground, timber, &c. He was not there, but his son was. The house is spacious and lofty, and close to a remarkable boulder of granite, of great height, which rises out of the plain of sand.

We had the Litany Service, and I read a few of the Consecration Prayers, and then preached on the 100th Psalm. Dr. and Madame Fallet, Mr. Dubois, Philippe and party, had come over in a boat. I preferred licensing the chapel to consecrating it, as the work is in its commencement, and the people were very different from those who have been instructed and trained at Praslin.

It was dark when we reached the harbour at Mahé. There was heavy rain, but we landed safely, after a most interesting trip, between seven and eight o'clock.

Friday, May 20th.—I felt better on rising than I think I have done at all since I left Mauritius, and was very thankful for this with so much work before me.

This has been a thoroughly pastoral day. I sent Prayer-books to the girls through Mrs. Knowles. The

confirmation took place at half-past eleven. There were seventy-nine candidates. I addressed them, just before the imposition of hands, from Josh. xxiv., and baptized three children afterwards.

Some bands of young people came up with presents. I took some rest during the afternoon, and read the Blue-book on Mauritius and the Seychelles; and Vinet on "While we have time, let us do good unto all men," came in well before my tour with Dr. Fallet to visit families of the congregation and others. Among the people visited was a poor woman who had called on me last time, whose mother had died of cholera at Mauritius. On all sides I had the kindest inquiries for "Madame et Ma'm'selle et les petits garçons." I was very thankful for the day's work.

Saturday, May 21*st.*—I had a pleasant time by the flagstaff. Now that all my work is done, I feel very anxious to get back. I walked with Mr. Telfair to the new bridge that he had constructed about three miles from the town on the northern side, and I saw how much improvement had been effected by comparison with the state of the road before. On our way out we called on Mr. Cauvin, who showed us his vanilla, pepper, nursery for cocoa-nuts, &c. Then we passed the Hodoul estate, formerly owned by the captain of a privateer. The place in which he built his ships; the rock near which he anchored inside a narrow pass; the remnants of his terraced constructions all up the hill-side; the fine trees near his mansion; flamboyant, cocoa, bread-fruit trees and others, all illustrated the short

history told me of his deeds as a privateering captain, and then as an importer of slaves; and now, notwithstanding the fertility of the soil, and the luxuriance of the vegetation of all sorts, desolation is stamped on the place, even in the next generation.

Sunday, May 22nd.—At the first service at eight, I preached on Matt. vi. 9,—"Notre Père qui es aux cieux," at the second (English) on Psalm c.; in the evening on Matt. xvi. 24,—"Then said Jesus unto his disciples, If any man will come after me, let him deny himself, and take up his cross and follow me." The congregation was very large, and many French people were present.

Monday, May 23rd.—I walked to Mr. Dubois' with Dr. Fallet, along the northern shore. I hear much of his kindness to the poor. Mr. Cauvin came to breakfast. He was the first who imported cloves to Zanzibar in 1822, and there are beautiful groves there now. We received tidings of a bark in the distance. I hoped it was the "Tulloch Goram," by which I should probably have to go. (It proved afterwards to be an American bark, coming to land a sick man.) I took a long walk to Belvidere, more than a mile from North-west Bay, calling at Mr. Ross's on my way back. I passed several rivers, or rather torrent streams. More than twenty people assembled among the large boulder rocks, and we went into a caze, where I read a hymn and prayers, and then addressed them on Luke, xv. 1,—"Then drew near unto Him all the publicans and sinners for to hear Him;" and then offered prayer again. I arranged about the school and chapel room, and for one

of the girls to be trained in town, and felt truly thankful for this result. I had very pleasant converse with Dr. Fallet about contingent arrangements. Met Savy: on appealing to his religious feelings, I found he had formerly been a Wesleyan.

Tuesday, May 24th.—The Queen's birthday. I took an early walk near the flagstaff. My usual subject of intercession for Tuesday, the Colonies, Colonial Bishops, and societies and agencies at work for their good, seemed particularly easy this morning, and I read Psalm xx. and Psalm xxi. in prayer for the Queen. I was much touched by a present from old Constant, who arrived from Praslin, of oranges, so arranged as to ripeness that they might reach Mauritius for Madame. Many other visits and presents from the kind-hearted people. I sent for Amédée, to give him a pair of oars for the boat in which he has done us such good service. There was a levée at twelve. A royal salute was fired from the "Lynx," and the officers were present, while the marines mounted guard.

When all had retired, a body of the Seychelles people came up, and presented me with a nice address respecting the church, and my visit.

I called to see a young American who was very ill, and read and prayed with him; gave Mr. Gardiner, of Praslin, a Reference Bible, and received several visits. In the evening I read for Dr. Fallet, who conducted the catechising service as before, three years ago. The last verses of Mark i. were the subject.

Wednesday, May 25th.—Went down to the school and

examined the first class of girls, and was very much pleased with their reading and answers to my questions on Luke, xv. 1–10, the parables of the lost sheep and the lost piece of silver. Then went on with Dr. Fallet and Mr. Dubois to the "Lynx," and breakfasted on board; after which, taking Mr. Maule, we proceeded to St. Ann's, Ile Longue, and Ile aux Cerfs. Melzidor, our boatman, was one of many instances I have met with, of the great value of the instruction in our schools. When I was here last, he was at Silhouette, where he lived several years. He is now the occupant of Long Island (in the Bay of Mahé), with his own family and his brother's: and through his early education, has always had, and now has, books with him, and is fit *to receive* the exhortation to teach his children their catechism and prayers. His gladness at seeing me at Mahé, and his active zeal to-day, showed how well he remembered the kindness received in our schools. We found St. Ann's a very fine island, with a mansion of the old times, having an enormous tamarind-tree in the front (twenty paces from the trunk to the end of the branches). A few stunted coco-de-mer trees showed how remarkable the soil of Praslin must be which sends them up 120 feet.

The hat and shoes of a former resident, a Mr. Savy, coincided with the description of his height—more than seven feet. The manager was very kind and attentive. I left a bundle of tracts at the house. On leaving St. Ann's we passed close to Round Island, and landed at Long Island, where Melzidor's little dwelling was. Met his

brother, baptized by Dr. Fallet, afterwards at Mahé. I spoke a good deal to his wife and himself about the children, and about prayer, and left some tracts with them. We had a very pleasant visit at the Ile aux Cerfs afterwards.

Thursday, May 26th.—I examined the schools in the morning, and afterwards discussed with Mr. Telfair arrangements about them. Some interesting visitors came from Glacis to-day. At Dr. Fallet's service to-night I read, and he gave his usual extemporaneous address on a portion of Scripture, taking 2 Sam. xxiv., on which he made several striking remarks.

Friday, May 27th.—There was heavy rain and wind early this morning. Preparations for starting to-morrow. Just as everything was settled, Mr. Cook came, and reported a bark to leeward beating up. We suppose it may be the "Tulloch Goram." Visits to blacksmith and his family, and others.

Saturday, May 28th.—The ship anchored before daylight, and proved to be the "Tulloch Goram," bringing no letters for the "Lynx," to the great disappointment of many on board. Dr. Bell, from Johanna, was a passenger in her. I decided on going by her, as all opinions concur in the probability of her being at least two weeks, and perhaps three, or even four, before the "Lynx," at Mauritius. It seems the plain path of duty to seize the first opportunity under my circumstances.

Sunday, May 29th.—The most depressing Sunday, on the whole, that I have known, I think, for many years; so

much secular business has almost unavoidably been pressed into it, and so much perplexity has arisen about my movements, that I have been sorely tried in both these respects. The house of God has been my blessed refuge, as often before. The petition in the Collect, that we might "think those things that be good," came with an impressiveness which I never remember on any former occasion. If only I desire and plan what is good, all will be well. At the early service I preached in French, on Matt. vi. 10,—"Ton règne vienne;" afterwards in English, Eccles. xii. 13, 14,—"Let us hear the conclusion of the whole matter: Fear God, and keep His commandments; for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil." And in the evening on Philip. iv. 7,—"La paix de Dieu, laquelle surpasse toute intelligence, gardera vos cœurs et vos esprits en Jésus-Christ." I thought much of some friends now removed. Much alone to-day, and felt it good to be so. Visited Mrs. Telfair in her sick chamber to-day, and read Psalm lxi. I also went on board the ship, to visit Workman, one of the stokers, who was very weak, and to him also read Psalm lxi. Had a pleasing conversation with Dr. Fallet after church this evening. Read Vinet to-day,—"Les chants et les pleurs."

Monday, May 30th.—Another very trying day. After much delay and various rumours, find that the "Tulloch Goram" is going to take in cargo, which will probably involve a fortnight's delay. If I go on, I shall have the

opportunity of acting as chaplain to the crew of the "Lynx,"—seventy souls. I shall be able to visit the Chagos Islands, which are in my diocese; and it is now extremely probable that the "Lynx" will be at Mauritius at least as soon as the "Tulloch Goram." Had there been a good prospect of reaching Mauritius, where there is so much concentrated work, a fortnight sooner by going with Captain Sangster, I should have felt it my duty to go. I was sadly disappointed on going with Captain Berkeley to Mr. Collie, and finding Mr. Dubois and Dr. Bell there, evidently with minds made up about the detention of the ship.

Having decided not to go by the "Tulloch Goram," I went on board to-night to see Captain Sangster, as I was determined not to let any comparison between the ships influence me in my decision; but I did not find him there. Mr. Maule went with me, and on to the "Lynx," where much kind feeling was expressed about my going with them early to-morrow morning. I trust we may be a shorter time than is expected. Probably this is the last day of my sojourn in the Seychelles. How much to stir up persevering prayer, and praise also!

Tuesday, May 31*st*.—I was up very early this morning; after lying awake some time, I wrote a little birthday note to L. while the baggage was packing, and left it to go by the "Tulloch Goram." Though it was early when we started, Mr. A. Calais and Mrs. Knowles were accompanied by many of the boys and girls, and there was a goodly number of the congregation down to see me off.

I felt much drawn to them, and much comforted by their cordial affection. Reasons for humiliation I mourn over deeply; but I feel that there is indeed ground for most earnest gratitude, and for good hope in the results which have been youchsafed at the Seychelles. Mr. Telfair and his nice little girl, Dr. Brooks and Mr. Mulloy, came on board with us. Dr. Fallet parted with much feeling. I feel renewed thankfulness for such a man there.

Mr. Antoine piloted us through by St. Ann's and Ile Longue, and we steamed all along Mahé to Point Capuchin, east by south, and I am now writing on the conning-stool, having, I hope, got over the danger of sea-sickness. (This proved a very fallacious hope, for I suffered more severely even than on leaving Mauritius.) I have just read with intense interest some of Mr. Ellis's book. The scenery at Mauritius, the parting at Madagascar, plants, animals, scenery, openings for good, prayers for blessing, link between friends at home and people there, all are most suggestive. The sad part about the ravages of cholera while he was away, shows what our prayers should be now with reference to the cholera at Bourbon, both for them and for Mauritius. Our course brought us close to Frigate Island, which was the first land we made in the "Frolic" in 1856. I thought again of Captain and Mrs. Wade, who were with us there.

Wednesday, June 1*st.*—Much misery from sea-sickness last night and to-day. The retching was more violent, accompanied this time with spitting of blood, which

rather alarmed me from the weakness I felt; but I have found the swinging-bed invaluable, and we have been much favoured in the weather, having been able, most unexpectedly, to keep our course. The Psalms for the day were the first and second in the morning, and third and eighth in the evening. It is a long time since I had so much leisure for reflection. "La solitude pour le pasteur." Three buckets of water over me were very refreshing early to-day. All are very kind in their sympathy. I had repeated attacks of sickness till late in the evening, but enjoyed my swinging-bed greatly, and have had no sickness while on it at all. Mr. Ellis's book has again to-day been a very interesting companion. None but those who have travelled with Missionary views can understand the narratives, the allusions, the hopes and the anxieties, related in such a book.

Thursday, June 2nd.—I bathed by early starlight, and returned to my swinging-bed, of which arrangement I felt the advantage afterwards. To my great delight I have been free from the sickness thus far to-day. The very movements of the flying fish seemed exhilarating this morning. Our course also interposed all our sails between us and the sun for the whole morning. I had some conversation with Denis, the Krooboy who was with Dr. Livingstone. His account is, that all his people are leaving their gree-grees and coming to our schools. He mentioned also Mrs. Livingstone and their little boy. Mr. Hart is better to-day. I was able to resume morning prayer—making use of the Collect for Ascension-

day. I thought of the happy services on shore at Port Louis and at Mahé, and in many other places, and enjoyed the Psalms and Lessons for the day—a very bright and blessed one. I was able to come down and write in the cabin, and tried to do something in copying out my journal; but was unable to do much, and felt great depression at times. How immense is the comfort of having the Refuge that never fails to flee to and be safe! The heat was intense in the cabin this evening. We are gradually nearing the equator.

Friday, June 3rd.—We have made about 143 miles since yesterday. My night was disturbed with unpleasant dreams, and I was up at four; just in time to bathe and go down again before a squall, with much rain, came on. I felt very incapable all the early part of the day, but was better towards noon and afternoon, and greatly enjoyed the ninth Psalm. We have need of circumstances of external depression to teach us the virtue of the inner springs of consolation. I read on with very great interest Mr. Ellis's book. His description of the "bird beloved by cattle," is singularly coincident with what I observed at Cœtivy; and his summary of the results of Missionary operation, as observed by him at the Cape, very like what we have to speak of, both in the encouraging and discouraging parts. The "fiddling and arrack" at Madagascar, too, show how the same classes of temptations are besetting people everywhere. Read Vinet on "Soyez toujours joyeux," in the *Nouveaux Discours*, with eager interest, and translated part

of it to Mr. Hart. Nice tunes from Captain Berkeley on his flutina.

Saturday, June 3rd.—147 miles since yesterday, but are now in only 2° 55′ south latitude. I had very refreshing sleep, and felt uncertain when the eight bells went whether it was for twelve o'clock or four. Not hearing the voice of the officer of the morning watch, I went up to bathe: the starlight was bright, and I feared a hot glaring day, but it has proved very different. The double awning has been most cool and refreshing. Meditated this morning on the security of the heavenly bliss, and the *apparent* insecurity of earthly pilgrims towards it. Lent Captain Berkeley, Ellis's *Madagascar*. On the spot where I was sitting yesterday to write, at the foot of the main-mast, and which I thought of making my permanent place, the halyard block and the jaw-rope gear fell, bringing the trysail nearly down. Is it not an admonition for sustained watchfulness and dependence?

Sunday after Ascension. June 5th.—A wakeful night, and I felt much tendency to apprehension about my work in the day, but was, as usual, greatly helped with it. In the early part of the day there was very little wind, and a heaving, uncertain sea, and afterwards a light but pleasant breeze. The men were all mustered at divisions, and I went with the captain and officers over the lower deck. Everything is in most beautiful order, looking thoroughly appropriate for the day. The men were at the service in their Praslin straw hats. I preached on the

Ascension from Acts, i. 9–11,—"And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight. And while they looked stedfastly towards heaven as he went up, behold, two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." I had a long afternoon—was alone and quiet on the deck a good part of the time: looked up the library again, and had converse with several of the men. At about three the sky became exceedingly black, and a strong squall of wind came up from south-south-west. This brought the ship up to her course, south-east; but as there was every appearance of rough weather, we had evening service on the lower deck. This was hot and trying, but I was glad of it for the sick. I preached on Deut. xxxiii. 25,—"As thy days, so shall thy strength be," with special reference to some part of the morning sermon—the need of grace to be kept safe for the inheritance. I felt very thankful indeed at having been able to preach and converse to-day. The sea broke heavily over the ship while we were down at service.

Monday, June 6th.—Our progress to-day was ninety-four miles. I resumed Ellis this morning with renewed interest, and read part of Captain Nolloth's little book on Mozambique, conversing with Captain Berkeley about the descriptions of the latter. It is a great comfort, in

various ways, to be surrounded by those who have so much information, and whose education has been so good. I find that some of the crew have been practising the Morning Hymn for our Sunday service. Read Vinet on "Le Principe de l'Egalité humaine." What a cause for the deepest thanksgiving, when the elucidation of such principles is accompanied by the conviction that, through God's grace, they are very precious to my heart: "Man, as man, equal to all other men before God!" How often have I had to contend, and how heartily, for this! I read some of Dr. Livingstone also this evening, and am very glad to see how fully engaged both his book and Mr. Ellis's are on board.

Tuesday, June 7th.—The weather very calm to-day. The thermometer 88° in the shade and the awning very refreshing. I finished Ellis to-day, and feel very thankful that I have had time to study the book, and to let its various descriptions, incidents, prospects and sentiments, enter quietly, and not too quickly, into my mind. Have I not a peculiar interest in all this? Ought I not to know all that may be known of Madagascar, to kindle my interest, and at least to quicken my prayers in its behalf? Ought not the Church in Mauritius to desire and seek for a door of entrance there? And so with Dr. Livingstone's book. Coming just after him in the "Frolic," and now again in the "Lynx;" seeing those who have just left him in his second expedition, and who are able, both officers and men, to tell me so much of the actual work which awaited him; then

Captain Nolloth's book on Mozambique and the neighbouring islands and towns; all is most appropriate to the position in which this tour places me, as supplementing so large a part of the map of the Africo-Indian Ocean.

Wednesday, June 8th.—After a very quiet night the wind is light to-day, but in the right direction. We were 140 miles from Peros Banhos at noon. I read the account of the Six Islands in the written report, and examined the chart. I fear there may be delay, and feel the need of prayer that good may be done to souls by my visit.

Thursday, June 9th.—We came in sight of Peros Banhos, and made Moresby Island and Diamond Island before noon, and are approaching rapidly as I am writing this. What a delightful passage we have had, where so much difficulty was predicted from head-winds and high sea! Instead of the twelve days which Mr. Antoine, the Seychelles pilot, said was the least time we could do it in, this is only the ninth day and we have not tacked once, nor gone to the north of the line, as will be seen by reference to the chart. Blessed be God for all his mercies! May His goodness be the incentive and the supply of our service of Him!

Chagos Islands.—In order to understand the account which is to follow, it is necessary to give here a slight account of the groups of islands visited, viz. Peros Banhos, Salomon Islands, the Three Brothers, and Eagle Island, the Six Islands, and Diego Garcia.

These groups of islands have been formed by the coral insect on an outline more or less strictly circular. But in no case is the circle or oval complete. Hence the danger of the navigation, and hence also the accessibility of the islands. If the circle were complete, as there is no landing on the seaward side, there would be no access; but the actual state of the case is, that reefs and islands, with passes between them, now make up the round, so that when inside the pass, or part where the coral is not yet heaved up high enough to block up a vessel's passage, you have the most novel and enchanting view all round you. The vessel anchors to the lee of an island covered with cocoa-palms and other trees from end to end. From the stern of the ship you see the same view, with variety of size and shape; and on either side islands, islets, and rocks, separated by foaming reefs or by narrow passes, meet the eye, so that you are encircled by these objects in such a way as not to be able to see the pass by which you entered. The diameter of this circular or oval outline is from four to six miles; but at Diego Garcia, which we visited last, the effect was greatly heightened by the continuation of the land in graceful curves all round the outline, except at the opening, where one or two islets and the pass are found, affording one unbroken prospect of rich tropical verdure.

These groups of islands produce cocoa-nuts in large quantities, and some of them large timber. A manager at each station, sometimes embracing a whole group, superintends a number of workmen, nearly all of African

descent. To inquire into their state, treatment, and wages, was the object of the Commissioners; mine, to see what could be done for their spiritual good; and, while much spiritual destitution was brought before my notice, I was also led to find, far beyond what I expected, the fulfilment of the promise, "Cast thy bread upon the waters, and thou shalt find it after many days."

I now resume the account of the afternoon of Thursday, June 9th. We landed at Ile du Cour, Mr. Fort, who came out in a boat, giving us a pilot for our boat, whose name was Amédée, and who was formerly one of Mr. Jenkins's pupils in Port Louis—a very intelligent man, *tonnellier* or cooper to the establishment, on good wages. He was glad to receive a book, and I was much pleased to find my first acquaintance in the island able to profit by the means I had brought with me.

Monsieur and Madame H——, at the head of the establishment, were very kind. Monsieur H—— was so ill with dysentery that the doctor was sent for to prescribe for him.

Accompanied by Mr. Maule and Mr. Marindin I walked across the island, and found the windward side completely barred against all approach from the sea, by reefs extending far into the sea. The coral was in every shape and of various colours; and it was the first time that I had seen a beach of coral stones, if they may be so called. Nothing but coral in large masses, in the reefs and on the beach, and some of it very beautiful. A house was appropriated to Mr. Caldwell and myself, every door and

shutter thrown open, and the sound of the surf was to be heard on both sides, the island being only 360 paces broad.

Friday, Jan. 10*th.*—Soon after five I went off to bathe, under the guidance of an old Negro, whom I found very ignorant but earnestly docile. The most remarkable catch of fish I ever saw took place near the spot where I had bathed. Several men had a few gunny-bags tied together, with which they made a net. This was seized by a man at each end, taken about ten feet or so into the sea, put down and drawn to shore with the centre part full of fish. On walking up to them I observed what seemed to be a line of sea-weed, a few feet from the water-mark, but on looking nearer I found it was a bank of fish some forty yards in length by two yards or more in breadth. The explanation given of this is, that these fish make their way over the shallow reef just outside the island to avoid the pursuit of the larger fish in the deep water.

I met Amédée on my return to the house, and had the satisfaction of learning from him that a man named Désir from Vacoas was there, and could read well. I saw much of Désir during the day, and borrowed from him a French Prayer-book, given to Henriette Le Bon in November, 1855, when I had to perform the office of baptizing the child of one of their neighbours. I visited the camp four times, and had many opportunities of speaking, teaching, reading, and praying with the sick and others. It was a great satisfaction to be able to take the doctor with me to the sick, of whom there were five, including Monsieur H——. I spoke there, as in the other islands afterwards,

with the managers on the duty of teaching the simple elements of Christianity and the Lord's Prayer to these poor people. Mr. De Joux and Mr. Le Brun were the persons named by the Protestants as having instructed them. I have found in all the islands, I believe, men unbaptized and untaught, as well as a proportion of nominal Roman Catholics. Mr. Banks, Mr. Clark, and Mr. De la Fontaine, as well as Mr. De Joux and Mr. Le Brun, were the names had in honour and grateful remembrance by those who could read, generally speaking.

When we got outside the pass, we sailed along by Diamond Island, and the Captain and Mr. Caldwell went on shore to Moresh Island about a prisoner. An immense shoal of porpoises passed ahead of the ship, and played their gambols with very determined energy. While anchored on a bank, a large quantity of fish were caught, and I found myself engaged in the favourite pursuit of my boyish days, with better success than I think I ever had before, hauling up six large fish in a very short space of time. The change was good for the sailors, both in the amusement and in the kind of provisions secured. Another kind of fishing suggested itself to my mind.

Saturday, June 11*th* (St. Barnabas' day). — Four years ago I landed in Mauritius. How many mercies to review! We began steaming at three in the morning, and made out Salomon's Islands, while the others were in sight. Anchored off Ile Fouquet at about eight. The schooner "Sanspareil" was there. There are only sixteen labourers. Mr. Alard, the manager, remembered me at the

hospital in the cholera of 1856. One of his people, named Gustave, had pretty clear notions about the Crucifixion, and I urged him to speak to the others, and left a New Testament and tracts in French. In the evening, five men from the island came on board, and I spoke to them as they leaned against the bulwarks of the vessel in the clear moonlight. Their earnestness was most touching as I spoke of the Saviour's love and compassion.

So many persons have expressed their deep interest in hearing of the method pursued in teaching these men, that I am induced to write it in full, as it illustrates the manner in which the truth has to be broken into small fragments, so as to be profitably received by hearers of that description.

It was with a very strong feeling of responsibility that I began to speak to them. What passage of Scripture should I take? What subject should I try to impress on their minds? At home, the subject not dwelt on to-day might be taken up at another time, but here was one opportunity of imparting to minds that could not take in much, and only during a few minutes, the message of salvation. Which of the parables or statements of the Gospels should I take? After prayerful consideration of the matter, I chose what would perhaps be a very obvious text to most persons—the parable of the lost sheep. I was speaking to labourers from an island where there were neither sheep nor shepherds, and had to find out how far any of them were acquainted with other places, so as to be able to understand my

words. I proceeded thus,—"Autrefois ein di monde qui berger . . . Qui ça berger?" After a little while an answer from one of them,—"Gardien troupeau, monsieur." "Ça même," I replied—"Gardien troupeau." "A present li été y enna pour li cent brebis. Qui ça, *brebis?*" This was followed by some delay; then one earnestly replied, "*Moutons,* monsieur." "Bien! à la fin de la journée—besoin compter—ein fin manqué—combien resté?" This question was answered by one of them, and then I proceeded,—"A present qui li faire?" No answer was given, which I thought honest on their part, for I fear their own plan would have been to do nothing. I then changed the question, and put it thus,—"Si li *bon* berger, qui faire? li allé dormir?" "N'a pas, monsieur." "Qui donc?" And then one of them said, most earnestly,—"Roder çarcher." This is their pronunciation of *chercher.* I praised that answer, and then dwelt on the pains and toil through which the shepherd went, till at last he found the sheep behind some rock or bush, torn perhaps and wearied; and now, what was he to do? One of them replied,—"Ramener bergerie." Ah, but I said, "Si n'a pas capable marcher? A present, qui faire?" Then came a very earnest reply,—"Charger sur son zèpaule, monsieur." I then told them it was the very thing he did; and that, though he was tired and wearied, he carried that sheep all the way, and never stopped till it was safely in the fold. And when I described him as calling his *camarades* to rejoice with him, and asked them *why* he was "si

eontent?" they very quickly replied,—"Parceque li été trouvé son brebis?" By this time they were prepared for the exposition and application of the parable, and seemed to feel most deeply what I told them of our wandering away in sin, and of the tender love of the Good Shepherd in coming to suffer and to die that He might bring us back.

Immediately after the morning work I went across the bay to Ile Boddam, belonging to a different proprietor, and managed by Mr. Hugon. Immense numbers of timber-trees gave the island a very solid and substantial appearance. I found that the man who guided us across the island was a pupil of Mr. Banks, baptized by him, and he told us of Paul, who was on Ile Anglaise. We proceeded thither and found a well-known candidate for work at Vacoas, at a time when we were compelled to close our schools (a Malegache named Paul). A New Testament and tracts were given in several directions on this group, and a promise made of my only remaining French Bible to Paul, which I afterwards sent by Captain Le Fevre, of the "Sanspareil."

Whit-Sunday, June 12th.—Extract from my diary. On opening this book to-night, I saw the text at the beginning, "Cast thy bread upon the waters, for thou shalt find it after many days;" and it is indeed most appropriate to the events of this day." I rose early in the morning, and while I was preparing my sermon, Captain Le Fevre, of the "Sanspareil," came for the regulation of his chronometer, and I read to him (a French Roman Catholic) part of my

sermon on the Holy Ghost, preached in Alderney in 1842. Captain Berkeley kindly took my suggestion about having service earlier than usual, that we might have a service before starting. I read the Litany and a sermon on Acts, ii. 1–11. After the sermon two poor Negroes from Ile Fouquet were brought to me to be baptized. They were from my audience of the previous evening, and one of them had entreated with weeping that he might be brought. I baptized them by the names of Onesimus and John, feeling very hopeful, especially about the former, who responded most fervently to the exhortation at the end of the service. The young officers kindly gave them some nice clothes afterwards. It was a happy service.

We were well through the pass by twelve, that time of day being chosen because of the light for the patches of coral. I felt thankful, on leaving that group of islands behind, that three of them, the only islands with men on them, Ile Fouquet, Ile Boddam, and Ile Anglaise, had been visited by me in peace, and I trust with a blessing. The *Questions on Religion*, translated by my old pupil De Putron, were given for all the islands. Preached in the afternoon on the prayer of Jabez. Afterwards there was a most lovely moonlight evening.

Monday, June 13th.— We anchored off Eagle Island, but I did not land. There are sixteen men on the island, and I saw five of them on board. The prospect of a useless wetting in the surf, and not feeling well after a wakeful night, and a tendency to shivering, kept me on board. I thoroughly catechised the three men who re-

mained on board, two of whom were Protestants, and taught them as one would children the verse, "Je suis le chemin, la vérité, et la vie; personne ne vient au Père que par moi." It was one of the best opportunities I have had. They were natives of Galega, taught by Mr. Le Brun in Mauritius. When the boats came back a Vacoas man, living close to Mr. De Joux, was with them. I gave them all tracts. It was a beautiful sight to watch their little pirogue going through the surf.

Tuesday, June 14th.—Off Six Islands all night, having made them the evening before. We worked quite round them to the pass in the morning, but there was not sufficient water for the ship. In the water near the pass was a large devil-fish. Even when inside the circular reef, in the boat, there was need of great care to avoid the patches of coral, on which the sea often broke on both sides of us. We met the administrator, Mr. Ribault, coming out to us, and took him into our boat, and learned from him that his wife and nephew were ill, and several of the labourers, and that there had been much difficulty at various times in the supply from Mauritius. On landing, I found that the nephew, a man of about forty, knew me well, from having once come to the vestry at Port Louis, and had a long conversation with me. Several people were here who knew Mr. Le Brun and Mr. Banks. I had many opportunities of conversing with the people, and explaining tracts which I gave them. The most interesting incident in the day was the visit to a chapel, built by a Malegache convert, named Celestin Cyriacus, opposite

to his own caze, where he intended to gather as many as would come for united worship. Others had spoken to me of him as able to teach, but negligent. He and another Malegache came to me afterwards, expressing their need of books. A desire for knowledge of the right way is wonderfully spread among these poor people. We brought away Madame R——, her nephew, and others.

Wednesday, June 15th.—This morning early, Diego Garcia was on our port bow. We stood towards the Point Maria Ann, then to Minni Minni, the estate on the opposite side. Mr. Mainguy, the manager, came out to meet us, and treated us with the most entire hospitality. He gave me a fine pig, which I sent to the ship's crew, and a basket of oranges and lemons. At three o'clock in the afternoon we had a solid breakfast, but I resisted the urgent and often-pressed invitation to dine at seven.

Mr. Barry, the manager of Point Maria Ann estate, and Mr. Regnaud, manager of South-East Point estate, came over also. There was much expression of courtesy and kindness from them all, and to each other. I went among the people and spoke a good deal with them. One of the slaves captured in the "Lily" was there, catechised by Mr. Banks, and he remembered a good part of the Belief and the Lord's Prayer in English. Several causes tend to produce a bad state of morals among the labourers; though, as far as physical comfort and supply went, they seemed to be remarkably well off. Spent a quiet evening on board.

Thursday, June 16th.—Early this morning I landed

at Mr. Mainguy's, with Mr. Medlycott and Mr. Marindin, and then walked to South-East Point estate, about three miles distant. We met near the habitation an old Bombay Malabar, who had been for thirteen years palefrenier in Port Louis, and who would rejoice in a teacher. It was very touching to see his countenance as he called out to me after we parted, entreating me to send him one who could show them the right way.

Monsieur and Madame Regnaud, and their four children, occupied the spacious house, in front of which many mills were at work pressing out the oil. I never met with more cordial hospitality and kindness. Monsieur and Madame Bertin were in a pavilion close by. We were quite prepared by our walk for the excellent breakfast they gave us. Near the house is a nice garden, in front of which there were very large banian and other trees, and in the garden were date-trees, orange-trees, lemons, bananas, and vegetables of many kinds. There are more Malabars here than in any of the other islands. I spoke to several in Creole, chiefly Madrassees. One of them broke into downright laughter when I spoke of the folly of idolatry; describing the piece of wood, part to burn, part carved into the figure of a man, and then worshipped. It was very touching to hear one say, "My father and mother never taught me the right way, and at Mauritius, during nine years, no one ever taught me."

The medium for my tracts at this place was a woman named Eugénie, a former pupil of Mr. Anderson, to whom I gave books and tracts. I baptized a little child,

Eugénie and others being present. I was obliged to decline an invitation to dinner, and being rowed to the ship in one of Mr. Barry's boats, found a man who could read well, a pupil of Mr. Jenkins, and gave him tracts and a Bible for the English sailor.

Friday, June 17th.—Went off with Mr. Hart and Mr. Pitt, at a quarter-past seven, to the Point Maria Ann estate, about three-quarters of an hour's sailing in the whaler with a fair wind. We had to get into pirogues to be pushed on shore, the water being very shallow. On the way we saw another large devil-fish at the surface of the water, and the men told us afterwards that it sometimes upset their pirogues when suddenly disturbed or struck. I felt the sun a good deal this morning, but had much conversation with the inhabitants of the camp. On landing, I had asked an old Negro on the beach whether any one amongst them knew the right way to heaven. "Y enna de monde ici qui connait bon çimin di ciel?" His reply, very earnestly given, was,—"Ein di monde la haut connait morçeau, mais son sœur li connait beaucoup mieux."—"A man up there knows it a little, but his sister knows it a great deal better." I was truly thankful to find that the man was Eudoxe Le Bon, reported to be a good workman, and that his sister or half-sister, Pelagie Figaro, about twelve years of age, was a well-known Vacoas pupil. She knew me directly and seemed quite pleased to see me. I made her read out one of the tracts, which she did very nicely, and sang the first verse of the Vacoas hymn-book,—

"Accourez tous à la bonne nouvelle,
Car à vous tous le salut est prêché,
Jésus s'est approché ;
Il vous appelle ;
Tournez donc votre cœur
Vers le Sauveur."

As I left her caze, an old woman of Mr. Le Brun's congregation came out to me, and on my second visit to the camp I found Pelagie reading aloud the *Questions on Religion*, translated by my former pupil, the Rev. P. De Putron; the old woman, with her spectacles on, looking over her, and others listening. On a third visit I saw her seated with five other girls around her, and then she wrote a letter for me to bring to her friends here. I had many opportunities of explaining and giving away tracts here. One of the readers had been taught by Mr. Clark and Mr. De la Fontaine.

Some shells were given me by Mr. Barry, in one of whose boats I came off, feeling rather sick. The rude singing of the men, preceded by the blowing of a shell with a deep trumpet-sound, was interrupted at intervals by some descriptions from the narrative in the Gospels about the Lake of Tiberias. Two men, brothers of one on board, whom we had brought from Six Islands, all belonging to Mr. Le Brun's congregation, came to the ship with us. I gave several copies of the "Hymnes de l'Eglise Anglicane."

Saturday, June 18th.—I am writing this out of sight of Diego Garcia, which we quitted about noon. I went on shore early to breakfast with Mr. Mainguy, Mr. Caldwell

accompanying me, and had a long walk alone at the back of the house, remembering the first of the Psalms for the day, the ninetieth; and on quitting recollected the next, the ninety-first. I hope this evening to go over that one which I so often read at family prayers on Saturday evening, the ninety-second. I visited the camp again, saw Amélie, and promised her some books and hymns, which I afterwards sent by Mr. Mainguy. Saw several sick persons and others, and repeated the substance of my former exhortations to them.

The Captain and Mr. Hill, and Mr. Maule, joined us at breakfast, and we departed laden with presents. To me, a turkey, six capons, two ducks, oranges and shells, from the managers generally; to the crew, a large pig; and to the captain and officers, baskets of poultry, two turkeys, two turtles, &c. I left them with a very deep impression of their great kindness and hospitality, and in the hope that good seed had been sown, and its growth in other cases stimulated. Another man to-day knew Mr. De Joux and Mr. Jenkins. It is delightful now to feel that we are really on the way home.

Trinity Sunday, June 19th.—At one o'clock this morning Mr. Hart came and woke me, saying the poor gentleman was just dead (Mr. Ribault's nephew from the Six Islands). I found he was not quite dead, and spoke to and prayed with him. About an hour afterwards he died. Who would have thought, when I had a long conversation with him in the vestry some three years ago, that that interview would prove preparatory to my minis-

tering to his dying wants in the middle of the Indian Ocean! His poor aunt and her daughter were sadly distressed. The waves were high and wind strong in the morning. The sermon was on Rev. iv. 3, "There was a rainbow round about the throne," and the funeral was immediately afterwards. In the afternoon, squalls of wind and rain came on so strongly that we could have no service. It is long since I have had only one service on a Sunday.

Friday, June 24th.—At noon, we were 117 miles from Mauritius, and we made out the light on Flat Island at midnight.

Saturday, June 25th.—We reached Port Louis. The island looked most beautiful and attractive as we approached. Captain Wales and Mr. Wiehé reported all well. Corporal Sealy came with a kind message from the men, and three cheers were very heartily given. I felt parting with them all much. Off to Pailles with Mr. Wiehé. Very delicious is the feeling of grateful satisfaction on reaching my home again, and finding all well. They had only heard of our arrival a few minutes before. God be praised for all His mercies!

CHAPTER IV

THE SEYCHELLES AND MAURITIUS.

A.D. 1860, 1861, 1862.

THE fact that such a variety of subjects needed attention at once, and that we had to attempt so many churches and schools in so short a space of time, made it necessary for me to visit England, to press on the notice of friends and brethren at home the claims which we had on their sympathy and help. On the 13th of June, 1860, I landed at Southampton; on the 14th, I was at a meeting in Paddington; on the 23d of March, 1861, I left England again, having spoken at a meeting at Chilham on the 22nd; and the whole of the intervening nine months was occupied, without a single week's intermission, in advocating the cause for which I had come home. In the Channel Islands, in every part of England, and in several places in Ireland, this work was carried on. The result was very gratifying in the amount of support elicited; and the warmest interest was expressed by many in hearing of the work of the Church of England in what had been to them comparatively unknown lands. My absence from the diocese had barely exceeded eleven months; for

I had landed at the Seychelles and discussed some of the matters connected with the Church and Schools on the 12th of May, 1860; and on the 18th of April, 1861, I was at the same place, settling with the then Commissioner, Capt. Wade, some of the details of the same business.

On reaching Mauritius, I felt the effects of the arduous work I had had in Europe; and on several occasions I was led to fear that I might be compelled to leave my work from failure of strength. In God's mercy this result was avoided, and I was able to attend to the various matters described in the following journal extracts. To make plain some allusions in those extracts, it will be necessary briefly to describe some of the events which had happened while I was absent. A great revival of the Slave Trade had taken place on the eastern coast of Africa, and several dhows, with slaves on board, had been captured by her Majesty's cruisers—chiefly by the "Lynx" and the "Gorgon." Between eight and nine hundred of these, mostly youths of both sexes, had been landed in Mauritius; and more than a hundred had been placed in the Powder Mills Asylum—an excellent institution, founded by the Governor, Sir William Stevenson, in which orphan children of Negro or Indian parents were taken care of, taught, and trained in industrial pursuits. The whole was placed under the charge of the Rev. P. Ansorgé, a zealous missionary, whose long labours in Bengal, and earnest love for the poor Indians, marked him out as the fit person to undertake such an office. Nearly all the children were Indians before I left in 1860; but the arrival of so many

Africans made it seem advisable to place some of their number there. It was most sad to find that a great proportion of them died, notwithstanding all the tenderness and care with which they were treated; so that, after a few months, not quite fifty were left.

I must now describe my approach to the islands, on my return. On Monday, April 15, 1861, we were about six hundred miles north of the Seychelles. My journal then begins:—

"Yesterday was a very quiet, soothing day; we had smooth water, a quiet ship, good singing, and attentive congregations. I took in the morning, John, x. 11,—'I am the Good Shepherd;' in the evening, Amos, iv. 12,—'Because I will do this unto thee, prepare to meet thy God, O Israel.' There is great comfort in the really extempore method of preaching on such occasions. In the morning it came in quite naturally, when I was speaking of the valley to be trodden at last by us all, for me to tell of the intelligence I received at Marseilles of the death of two young men, one a clergyman and the other a merchant (Mr. Balls, of the Liverpool Collegiate Institution, and Mr. Wilberforce Hodgson). One feels a *reality* in conversing thus, about facts of everyday life, which makes it comparatively easy to make a plain application of religious truth.

"*April 16th.*—This has been one of the chequered days which we have at sea: a strong breeze early and a good run of 244 miles; then a stoppage in the machinery,

and all our hopes of getting to the Seychelles to-morrow checked. The heat is great, and the breeze unrefreshing; the sea-water is 86° of heat. I felt much of the tropical sleepy weakness this morning. We are now going at half-speed, that we may not come upon Dennis Island in the dark. Last year I left my work on the 12th of May, and this year I am likely to resume it on the 18th of April. This is one advantage of the Seychelles being in the line of route. The heat is very great to-day.

"*April* 16*th.*—Yesterday was one of those interesting days in which the field of my work is brought clearly to my view in several of its aspects,—some of them suggesting much encouragement, others reminding me how little has been done, in comparison with that which remains to be done. At about eight o'clock in the morning we made Dennis Island, which is one of the few coral islands in the group; and as I looked at the trees, seeming to stand out of the water (the only parts of the island visible for some time), I was vividly reminded of the description which I have given so often, during the last year, of the first appearance of those gems of the ocean. A white coral beach, large tracts covered with thick bushes, and a few cocoa-palms here and there, were the only features of the scenery of the island itself; and then, at each end, there was the long, dangerous reef, over which the large breakers were foaming. We passed abreast of the island in its whole length, and then came upon very different scenery,—Silhouette and Mahé on one side, Praslin and Curieuse on the other.

Lofty mountains, sloping hills, deep valleys, spacious bays, luxuriant vegetation, were all scanned with the naked eye, or by the help of our glasses, with an interest intensely increased from our knowledge of the localities and of the people, and of the work going on amongst them. At one point we had the sea between Praslin and Curieuse well open, and could make out the recess where we had landed, the mountain we had climbed, and then, after an interval, the palm-grove where the church stands, and the long beach and magnificent valley, which was the scene of our four hours and a-half walk in 1856. As we neared Mahé, and came to the point where several islets appear to be joined to the mainland, we were all struck with that view as the most beautiful of any, the shadows of evening showing us some effects which we had not witnessed before.

There was a little delay in the Medical Superintendent's visit, so that we could not go on shore for half an hour, and we were on board again at about seven; hence our time on shore only extended to about an hour and a-half: but it was very interesting indeed. In the first place, I had time for a good deal of practical conversation with Dr. Fallet on the work of his mission, as well as on matters more especially touching himself, having seen some of his friends in Paris. Madame Fallet we were very sorry to find not well. She was away with friends in the country. The schoolmaster, Mr. Deny Calais, had gone out to meet us in the ship, but we had missed him. The boys, however, found out that I was

come, and I wish our friends in England could have seen the way in which, without any teacher, they formed themselves into a little body, and won the golden opinions of all our passengers, by their respectful salutations of them as they passed. One elderly French gentleman was so pleased, that he came to me to express his pleasure, —"Ce sont là les premiers éléments de la politesse," was one of his remarks. A little further on the girls were assembled, and when we got to the school we found strips of ground in front of it planted with roses and other flowers by the children themselves. By this time, many of our friends had come out of their houses to greet us; and when we got to the school, I gave some very pretty reading-cards with pictures, sent from Camberwell for the purpose, dividing them equally between the two schools. Mrs. Ryan gave a few bags, with scissors, needles, &c., to the first girls, two of them being most gladly received by young women from Belombre, who are doing well now that they have a school there, and one bag being taken by the mistress (Madame Knowles), quite as eagerly as by her pupils. These helps to industry had been provided by a friend in Lancaster. A bag from New Brighton, with many useful articles for girls, furnished L. with gifts for many of the other girls. It was a bright hour for them, and they looked greatly pleased. I wish we could have stayed a fortnight, because they so wished it; and there was so much that was interesting and encouraging in what we saw of former pupils of the schools. At present there are fifty-nine

boys and sixty-nine girls at Mahé.* I told them I hoped to come next year for a confirmation, and to stay with them longer.

We passed on to Government House, Captain Wade being with us. The contrast between his present lonely position and the circumstances under which we saw him before was very painful. He was much pleased that I had seen his children in London.

On our way up we had met Mr. Collie and his son, and Mr. Forbes, the Superintendent of the Lepers' Island, who asked me if I had brought the large-type Bible which I had promised him; thus reminding me of one of those omissions which are so easily made, but so inexcusable. I hope to repair the omission when I get back to Mauritius. From him I learned, with much regret, of the death of Prosper, the Negro mentioned in previous journals, who attended to the other lepers in various ways, and had acted as a teacher among them. It is pleasant now to remember that, at my last visit to that island in 1859, I had so fully explained to him the meaning of the lifting up of the brazen serpent. What changes are ever occurring in *all* the scenes of human action and suffering!

After a few minutes' rest at Government House we went to the Cemetery and to the Flag-staff, the views on all sides being, as ever, wonderfully beautiful. Mr. and Mrs. Higginson were with us, it being their first visit to

* Three sisters of some Romish order have now gone to the Seychelles, but have only withdrawn one pupil.

the Seychelles, which Sir James Higginson had visited alone during his government, and had always expressed much interest in. After looking at a fine specimen of the leaf-fly we visited the church, which is now nicely finished. How thankful I again felt, as I stood within that sacred edifice, to think of the way in which God had prospered our endeavours for His truth in that island! Many of the people had gathered there, and Mrs. Higginson said she was powerfully reminded of the description in the Acts, when they all accompanied us to the boat which was to take us back. The signal-gun hurried our steps. We paid a parting visit to Dr. and Mrs. Brooks, who had come to meet us in the ship, and brought a most acceptable present of excellent oranges from Silhouette, and then, with many parting good wishes (five or six hands being held out at a time, with "Bonne santé, bon voyage"), and hopes that we would stop longer next time, we started. Mrs. Ryan, Mrs. Higginson, and L., with the Captain, Mr. Higginson and the Doctor with me, in a boat pulled along manfully by four strong Seychelles boatmen; the coxswain, who is an Englishman, reminding me of my visit in the "Frolic," in 1856. It was moonlight; we went right over the reefs, and could see the sparkling coral bottom for a great part of the way, and we got on board at about seven, with our lemons, some of which the Negro boys had darted into the woods to get for Vincent and Alfred, together with mangoes, cocoa-nuts, &c. It was with a renewed feeling of loving interest in the temporal and

eternal welfare of their inhabitants that we left those beautiful islands, to which, in times past, the words of Bishop Heber had often been applied,—

"Where every prospect pleases,
And only man is vile."

April 23rd.—We have just sighted one of the peaks of Mauritius, and one of the islands near it. I am very thankful for this. The last few days especially, I have felt relaxed by the heat. How many mercies are we reminded of by the sight of the land which we left on the 7th of May last year! What an amount of blessing we have received since then! May I return to this arduous post very dependent on that blessing from above!

I must try, before we leave the ship, to finish my journal. On Saturday night I managed to get down to the little praying company. It was a great contrast to some meetings for prayer and reading the Scriptures, and the heat of the small cabin was not very easy to bear; but the refreshment of spirit was truly delightful. I finished Rom. viii. with them, and was greatly encouraged myself. On Sunday it was rough, but we had our services. In the morning I preached on 1 John, i. 7,—"If we walk in the light as He is in the light, we have fellowship one with another; and the blood of Jesus Christ His Son cleanseth us from all sin,"—taking as the heads,—light, fellowship, pardon: beginning with the last, and suiting the address to the Collect for the day.

In the evening I took as my subject Psalm c. The Captain thanked me very warmly afterwards. It was a great relief to me to have ended well the four Sundays and the Good Friday of our voyage. Perhaps I am rather too apprehensive beforehand about these services; but so much might happen to hinder them, that I am very thankful when I have preached and they have listened.

April 24th.—We anchored at about half-past nine last night, but as no doctor came off we went to bed at about eleven; Mr. Bichard having come in a boat, and remained within speaking distance some time. This morning, before daylight, I was roused from sleep by the announcement that Mr. Bichard was on board, and I had a long conversation with him before sunrise. We came on shore with Mr. Wiehé, after meeting many friends on board; visited the church (which is much improved), breakfasted with Mr. Wiehé, and then went out to Pailles, where we found the house quite renovated after the hurricane. And now I have come back to town in order to preach to-night. I am entering on my work with a deep feeling of my need of the prayers which bring down the prevailing grace of God. Some most encouraging facts have been told me already; others are the reverse. One item of intelligence I must not omit. Five sailors from the hospital, on Sunday last, got a boat to go to Mr. Bichard's service at the Floating Church in the morning, and the same in the evening. To a man simply seeking the salvation of immortal souls, such a fact

was most encouraging. Captain Harmer is now appointed Superintendent of the Sailors' Home.

April 25th.—This morning V. J. and I were in at eight, having previously had a most refreshing bathe. Prosper does not look so well. All the poor people are delighted to see us, and from various parts Negroes have already been either to the vestry or to Pailles. This morning, as we were driving in, a man with his hat off, bowing and smiling almost under the ponies' heads, proved to be one of my Malegache friends. We hear a most encouraging account of Vacoas. Before the mail goes I hope to send several accounts besides that of Seychelles, for I shall try to get about the country more than I did, and not to come so often into town. Two meetings fall on this day—one of the clergy at twelve, the other of the Mauritius Church Association. How thankful I feel to have such a report to give them!

April 29th.—Yesterday was to me a very solemn day. The expression in the Collect, "the sundry and manifold changes of the world," had a very real meaning and powerful emphasis to my mind. The sad changes of the past year, and the sweeping changes of the last six years, were too much in my thoughts for me to be able to refrain from enlarging on the subject. The greetings in the vestry were *congregational* afterwards.

This morning, one of my first visits was from a woman of rather respectable appearance, with her two sons. She was fearfully affected with leprosy. Eleven Negroes were here at once just now. I find the elder of the two brothers,

whom I so often spoke of—who had been stolen from their homes at different times, and then met in Mauritius, and who had a third brother here—is dead, so that both are gone now. I do not know that, of all the sad and harrowing accounts I have heard or read of the slave-trade, any came to my mind with such thrilling effect as Mrs. Stevenson's simple description of the poor children who were placed at the home at Powder Mills, after being rescued from the slave-ship, and whom no one could comfort in their *wailing for their mothers*, from whom they had been stolen. It is a great relief to feel that, as far as we can, we are now trying to remedy such fearful wrongs.

Vacoas.—On Tuesday, April 30th, Vincent and I rode up to Beau Bassin, to breakfast with Captain and Mrs. Brownrigg, many of whose friends and relations we had seen in England. Mrs. Ryan, L., and A., came on in a small carriage. It is a place which always recals the great mercy which we experienced there in 1855, when Vincent's first solid amendment from his dangerous illness took place. Captain Brownrigg could not come on to Vacoas with us, as he had to attend a meeting of the Legislative Council in town, but he kindly sent part of us on in his carriage, and Mr. Wiehé came just before twelve and took the others.

At Vacoas we found many traces of the severe hurricane of February last; amongst others, the wreck of our

former Industrial School workshop. But we were cheered by unmistakeable evidences of solid improvement. An excellent school-room, built of stone, with more than fifty boys present, and more than forty girls, with the usual accompaniment of the parents or grandparents of some of the children, and several of our former scholars. The whole of that building is the work of our Industrial School. Mrs. De Joux and Miss De Joux have been able lately to secure the help of a really efficient master and mistress, and the result of their combined exertions was as gratifying as could be desired—far more so than I could have expected, knowing the difficulties they have to contend with. The decency and neatness of the children's dress, the soft and even melodious greeting from them all, as we entered, in English; their singing, while Miss De Joux played on the harmonium given by Mr. Wiehé; the precise accuracy with which they pronounced the words of the Morning Hymn in English, and afterwards of the hymn, "Loucz le Nom de l'Eternel," in French; their perfect repetition of the Creed and the Lord's Prayer, and their reading in English and in French, and repetition of various parts of Scripture, and then their hearty singing of "God Save the Queen,"—made me wish most earnestly that some of our kind friends at home could have seen them, and heard what we did from their lips. The fact of Miss De Joux's blindness seemed more striking than ever as we witnessed the perfect control under which she had them, and the teaching power which she

manifested. The moral and mental progress seemed to be in keeping with the material advancement made; and I have a good hope that, with God's blessing, our work will stand fast, and become a centre of usefulness in every aspect of Christian training—the information of the mind, the discipline of the conduct, and the preparation for useful pursuits.

The hymn just mentioned I will give in this place,—

"Louez le Nom de l'Eternel,
Célébrez Le dans vos cantiques,
Que votre chant soit solennel,
Et vos paroles magnifiques.
Lui seul est grand, Lui seul est saint;
C'est par Lui seul que tout subsiste;
A son pouvoir rien ne résiste;
Lui seul aussi doit être craint.

Devant ce Roi de l'univers,
S'evanouit toute puissance;
Il va parler; terres et mers!
Ecoutez-le dans le silence.
Il enrichit, Il appauvrit,
Il agrandit, Il humilie;
Rappelle-t-il à soi la vie,
L'homme aussitôt tombe et périt.

Ce Dieu si grand, si glorieux,
De nous, Chrétiens, s'est fait le Père;
Son bien-aimé, des plus hauts cieux,
Est descendu sur notre terre,
Et dans sa grande charité,
Il nous a, par son sacrifice,
Acquis le don de la justice,
La vie et l'immortalité.

Confions-nous en son pouvoir,
Ne craignons point ; Il est fidèle.
Son prompt secours nous fera voir
Que sa promesse est éternelle.
Oui, notre Roi garde ses saints
Sous le sceptre de sa puissance ;
Ah ! remettons en assurance
Tout notre esprit entre ses mains."

An excellent piece of ground is now secured. At one extremity the new industrial *atelier* is begun—stone-work at each end, and wooden in the centre; then comes the school mentioned above ; then we hope to have the school and the minister's residence. None but a man of Mr. De Joux's devoted attachment to his work would have remained in such a residence as that which he has now occupied for several years.

Several pleasing incidents added much interest to the visit. First of all, we found Pelagie there. She had recently arrived from Diego Garcia, and on hearing that we were coming to Vacoas, came and took her place among her former school-fellows. She seemed very pensive and quiet. I found that, after my visit to Diego, she had read the prayers, &c. regularly on the Sundays. Her mother's return to Mauritius is the reason of her being here. Mr. De Joux also brought to my notice three little girls, one of whom I had long known as a good and promising child, and on questioning them, I found out the touching circumstances to which he had alluded in one of his letters to me, connected with the dying hours of one of their schoolfellows—a child, I believe, of about eight

years old. It seems that they often visited her, and on one night, when the parents were thoroughly exhausted and gone to rest, these little girls remained up with the sick child, and read passages from St. Mark, from the First Epistle to the Corinthians, and the Thessalonians, on the resurrection, &c. None but those who have seen these children in their uncared-for state can rightly estimate the preciousness of such results as these. Another very interesting incident was our visit to Sarradié's caze. We found it now in the possession of his daughter and her husband, a converted Chinese—the parents telling me, with much satisfaction, of their arrangement in the matter. They (Jean Sarradié and his wife) are going to live elsewhere.

A large wooden chapel has been built recently by the Romanists, quite close to our work; but I feel confident that they are now too late. Those who have been raised, by God's blessing on our efforts, from the ignorance and vice in which they were sunk, and who have been taught the authority of the Word of God, and the duties of self-reliant industry, are likely to remain staunch members of the Church through whose instrumentality such benefits have been conferred upon them. Patience, prayer, affectionate effort, and watchful perseverance, are needed to secure what we have already obtained, and to make further progress in the diffusion of light, and truth, and holiness amongst them in the name of Jesus Christ.

May 1st.—Sarradié was with me on Monday evening, and it was indeed a treat to converse with him—to hear

the story of his services in the Malegache army, and of his coming to Mauritius; and then to see the earnestness which animated his countenance when I suggested to him the possibility of a return to Madagascar some day. The words "grand plaisir" were repeated four times, with great variety of phrase and intonation of voice; and I was especially pleased to hear the way in which he spoke of "mon pays ça."

Powder-Mills Asylum, May 4th.—Yesterday, Friday, I visited this institution in company with Mr. Wiehé. V. J. was with us. It was indeed an interesting visit, and full of encouragement. On passing the gate of the premises I found, on the right hand, where there was nothing before but a small shed, used as a carpenter's shop, and one adjoining for the blacksmith's, a large new building of three stories, with accommodation on the ground-floor for the residence of two teachers—(deaconesses have been sent for from Kaiserswerth); on the first story, sleeping accommodation for 40 children, and above that again for 25. Beyond this house, a large and elegant iron shed, where vigorous carpentering was going on, and beyond that a spacious forge. Still further to the right, a set of outhouses for the attendants. Between these and the old buildings, a new hospital; behind the hospital, garden-ground, allotted to the children at their own request, nicely fenced in by them, and carefully cultivated. Mr. Ansorgé has cheerfully resigned two of the rooms which had been given for his own dwelling, and all

was filled by the increase in the number of the pupils. A body of tailors, and one of basketmakers (boys), filled the verandah; and in the girls' room there were 33 (the larger portion Indian),—all of whom, except the youngest, were employed in sewing. I took upon me to look at the sewing, especially that of the poor little Africans. It was surprising to me to see what they could do, after what I had heard of their savage state when they landed. The singing was most touching, especially "From Egypt lately come," which they sang "From India lately come." The first classes, boys and girls, read well in English, and answered questions admirably. In their Indian language they seemed to read with great fluency and emphasis. I feel truly thankful that such success has attended our kind Governor's and Mrs. Stevenson's earnest and persevering care for those poor orphans. One poor little thing was pointed out to me, whose father is imprisoned for twenty years, for having murdered her mother.

The simultaneous development of the material and the moral progress of the Institution was most encouraging to witness, and the value of such labourers as Mr. and Mrs. Ansorgé very emphatically shown.

But the chief interest of the day was the examination of the state of the poor liberated Africans. The account of the method of the capture of the children, as described by themselves to the interpreter, a man who came here voluntarily some few years ago, was very heart-rending. Until the interpreter came, no one knew what they wanted. "Amai, amai," was their unceasing wail, and it was found

the word meant *mother*. More than forty died, and we saw three yesterday who do not seem likely to recover. But the stronger ones now look happy, and the greatest care is taken of them.

I could not help saying to Mr. Wiehé, as we looked at the place yesterday, that if we had proposed in our conversation six years ago, such appliances—so provided, so prospered—it would have seemed just like a dream. How abundant are the mercies of God to those who strive to do His will, and carry out His purposes of love! What a rich reward to Mr. and Mrs. Ansorgé for all their pity, and prayers, and pains, for poor orphans around them!

So much with reference to yesterday, and now I have to tell of the discovery I have made to-day. Some twelve or thirteen Negroes, men and women, came to pay me a visit this morning. A Malegache employed in selling Bibles also came, and with our own people we had about fifty at our service—singing, exposition, questions, and prayer. After the service I sat down among the people and told them of what I had seen yesterday. They were deeply interested. From their own experience they corroborated what I said about the children's grief, and told me how sacks were put over the head, or flour thrust into the mouth, to prevent crying out—how children were seized on the road, and taken away "as far as Plaines Wilhems from here," into the jungle, and then "papa, maman, roder cimin (chemin) pour zenfants," but did not find them, of course; they were "dans li bois," &c. I questioned them about their country, which

they described as a plain without a stone in it, the mountains being in the distance. They described the elephant, the "cayman" or crocodile, and the hippopotamus, and the conversation became most animated. I told them of the interpreter at Powder Mills, and that he was of the Macquoas. "Why," they said, "that is our language!" "Do you remember it?" I asked. "Quite well." "What is the word for mother?" "Mayaga." "Then what is *amai?*" "That is mother, too." I turned to the *Polyglotta Africana*, given me by the Church Missionary Society Committee, and under the head "Matatan," I find that mother is either *amai* or *mayaga*. This gave me the clue. I named many other words in their language, to which they gave the equivalent *creole;* and old Prosper's memory is wonderful, after his long absence. Many of the others evidently remember their language well, and I hope now that we shall be able to learn an East-African language in Mauritius. It is, indeed, a delightful discovery.

Tuesday, May 14th.—I went with Mrs. Stevenson, and Mr. and Mrs. Marindin, to visit this institution, and had time more fully to examine into the progress made by the children. The Indian portion of them gave abundant proof of the care and skill with which they are taught and trained. Their reading, their intelligent answers on the subject before them, the neat writing, and the accurate ciphering, were all in keeping with the neatness and comfort of their appearance, and the order and activity which they showed in the workshops. But,

as usual, it was especially in the singing that I was so much impressed with their progress. They sang especially the hymn—

"O'er the gloomy hills of darkness,"

to a complicated but very appropriate and animated tune, which reminded me of the afternoon service at Caldwell, near Stapenhill, and of a zealous member of the congregation there. What an effect it would have upon the supporters of Missions if they could witness such a sight, and listen to the sweet concert of children's voices sounding forth their desires for others to know that Gospel through which they themselves have been brought to the knowledge of God! Oh that, through God's great mercy, some may be raised up from amongst these boys and girls to become teachers to the heathen of the truth as it is in Jesus!

I approached the gallery where the East Africans were gathered with anxious expectation. The *Polyglotta Africana* was in my hand. I thought I had discovered their language by means of some of our old Negroes, to whom I had spoken several of the words which they readily understood. I began. There was a mass of heavy, inanimate-looking, depressed faces. The moment I pronounced some of the words it was as if an electric flash had passed over them. The glad smile, the glistening eyes, the white teeth, the wondering attention, made us feel that we had the key to their minds. They gave accurately the distinction between the face and the forehead, and with great glee pulled their hair, pointed to the eye,

the nose, the ear, &c., as we named the words given in the vocabulary. Their *acting* was most expressive. At the word "I dance," one of the biggest got up, and suited the action to the word, to the great delight of the whole gallery. At the word for "a gun," one of them mimicked the act of firing. But when the word for "*father*" was given, it was most touching to see the eager, grateful looks with which they all pointed to Mr. Ansorgé, and when the word for "*mother*" was pronounced, they did the same to Mrs. Ansorgé. That hearty, spontaneous demonstration of gratitude and affection from those poor rescued slaves, struck me as one of the very highest rewards that those devoted Missionaries could have for their self-denying labours in the name of Christ. It was amusing to see the air which one of the boys put on when Mr. Marindin pronounced the word for "king." He sat up to his full height, folded his arms, and put on a look of stern gravity, which seemed to imply, "See how much I am exalted above those who surround me!" They were well acquainted with words imported into their language from the Portuguese, such as "kamisa" (shirt), and they fully understood all about cotton, needles, thread, &c. Mrs. Stevenson was so much pleased with this discovery of the language, that she has taken the *Polyglotta* to extract that vocabulary, and to have it printed on cards. I should have said, that when we named various tribes, such as Marawi, Muntu, &c., they pointed to boys from their number belonging to them, and *Nyassa* they all knew. Some, of course, were more

familiar with their tribal words, but the vocabulary opposite the name Matatan was best understood. What an opening of preparation for work in Eastern Africa this might prove, with God's blessing—the language and the helpers!

Those who heard my statement in England will remember my account of the Mohammedan who came to me in the vestry, and said that he greatly desired, by baptism, to "put on the Lord Jesus Christ." On Saturday last I had a most satisfactory interview with him;—one that made me thank God and take courage. He brought me a book of subscriptions for an Indian school, set on foot by himself, of which the patron is the magistrate, whom he has served for some time; the treasurer is a planter near at hand, and the subscribers are the gentry around and labouring Indians. What a blessed result! just what we hope and pray for—that those who have received the truth themselves will do their utmost to spread the knowledge of it amongst others. I find that he holds a service, a kind of cottage lecture, among the Indians every Sunday. On questioning him further about his early days, he told me, that when first he heard his own religion decried, he felt very much grieved; but as he did not *know* his own religion, he had to inquire of his mother, who knew it well. He then described his reading the Koran, the instructions of the Missionaries, &c. I promised to help him in his school after I had visited it, and seen its working, and encouraged him to work on in the cause of that Heavenly

Master, who will require of us hereafter an account of our employment of the talents entrusted to our keeping.

Friday Morning, May 31st.—I have just had a deeply interesting visit from Mr. A., the manager of the estate on Ile Fouquet, of the Salomon Islands. His report of John and Onesimus is very touching. John had been very regular, and had made good progress in his prayers and in knowledge of the books I had left. Two or three months ago he was drowned in a tideway, when a heavy squall had produced a sudden current. He was quite close to Mr. A., and had laid hold of an oil-barrel, but it twisted with him, and, as he could not swim, he sank. "La dernière parole sur ses lèvres, ce fut le nom de Jésus-Christ." How thankful I felt as I heard those words!

Onesimus is dull, but very fervent, constantly coming to Mr. A. and saying, "I shall soon have finished my task, and then you'll have the prayer with me." Mr. A. confesses that sometimes he wearies him with his importunity. What a blessed result of those Whitsuntide ministrations in 1859!

Another individual from those islands, about whom I felt very anxious, as so much depended on him, has gone to his rest, after doing his duty well. This was Paul, the Malegache catechist whom I found on Ile Anglaise. I had sent him, at his earnest request, a French Bible, and strong fears were expressed that it would not reach its destination. I now find that it did, that he had a chapel constructed, and that he had

prayers and reading the Scripture every evening, in the face of strong opposition from the manager of one of the islands. Not long ago he was attacked by dysentery, and died. Who shall tell what results may be found in the great day of manifestation, from the journey undertaken with so much apprehension, and carried out with so much weakness? Mr. A. says, "Votre visite a fait beaucoup de bien;" and he is very earnest on the point of having men who can read and instruct the others sent amongst those islands.

Bishopstowe, June 11th, 1861.—We started early in the morning to breakfast at Burnside, and thus the arrangements of the day brought us to the same house to which we went the first day we landed in Mauritius, six years before. At prayers I read the Gospel for the day (St. Barnabas'), and afterwards we went to an Indian school, kept up by Mr. Ireland. A very cheering sight it was, the room beautifully decorated with creepers and flowers, and filled with sixty or sixty-one* Indian children, of whom seventeen were girls. Mr. and Mrs. Ansorgé were there. The examination was conducted in four languages—Nagri, Bengalee, Tamil, and English; and when they read the 15th chapter of St. Luke, and answered Mr. Ansorgé's questions, translated from mine, I felt glad and encouraged. Their eager, sparkling eyes, and animated gestures, as they

* This is the whole number on the books—all were present. Generally about thirty-six attend; some two days in the week, and so on.

answered the questions about the lost sheep and the Good Shepherd, were very cheering to behold; and I had the happy feeling that a well of living water is indeed opened in the midst of the large resident heathen population around. About fifteen adult Christians came in to see it all. Hymns were sung, and prizes distributed. Jean Sarradié, whom I had brought with me, was surprised, and greatly delighted, at finding that work was being done in other parts besides the Vacoas and Black River districts.

At Pamplemousses we had a very interesting service. About seventy persons were present, of whom between twenty and thirty remained for the Sacrament, eight being clergymen. A missionary from India, Mr. Alexander, successor to Henry Fox in the Telugu Mission, was there. I preached on St. Barnabas, bringing the different descriptions and allusions in the Acts into one view. It was a very soothing and encouraging subject. In Mr. Wheeler's yard the little school had twenty-two black children under Pierre, a pupil of Philippe from Praslin, and a master was present from Villebague, of the name of Miller.

July 4th.—The public meeting for the relief of the sufferers from famine in India has turned out to be a very important one. The mayor convened it, and all classes were there. I went prepared to say something of the obligations of Mauritius to India, and was indeed surprised and gratified to find myself forestalled by gentlemen of French origin, as well as others, who

expressed this in the strongest terms. The act of emancipation was called "l'éternel honneur de notre siècle," and altogether the statements made and the reasons given were very encouraging. The result has been a large collection, which it is hoped may reach 40,000 dollars—showing what the island could do, if only there were a zealous Protestant population here. Our own population has been rather pinched at times from the dearness of rice, but the supply now seems tolerably abundant, and the price rather lower.

I had a delightful service on board the Mariner's Church on Tuesday, when three from the "Norna" and two captains of ships were confirmed. It was truly comforting to feel that, as far as man can judge, they were sincerely desirous of publicly ratifying a covenant really *made* with God. Requests for a French evening service in the week are made to me, but as yet I must pause. I feel how greatly we need the help of God's grace to enable us to deal with the work before us; and if I often mention this, it is because I so often feel the need of prayer on our behalf.

Yesterday evening, after the service, Mr. Wiehé told me he had had a most interesting conversation the evening before with a Monsieur L., from Madagascar, who gave an account of the rebellion and bloodshed constantly going on in many parts; of the hatred felt against the Hovas by the other tribes, of the perseverance of the Christians (all to a man, he said, Protestants), of the firmness of the Prince, and his efforts for the Christians.

The account from Madagascar shows the influence which the Prince has, and illustrates the mixture of barbarism and civilisation which prevails. There seems to be no truth in any of the reports—some of them very recent—of the Queen's death.

July 15th.—Jean Sarradié, the Malegache, is now installed as the guardian and trainer of four Mozambique boys in our grounds, and this morning I had a deeply interesting conversation with him. In dwelling on the need of persevering to the end, I told him of that part of the Pilgrim's Progress, where one turned aside even near the gate of heaven; and this led him to recount to me one of those remarkable dreams, which in so many cases prove the turning-point of real conversion among inquirers from the heathen. He told me his thoughts about the sermon yesterday afternoon, on the subject,—"Having your feet shod with the preparation of the gospel of peace." He said he had lain awake till one o'clock thinking over that; "for when you said, 'Have your feet shod,' &c., I thought, how can that be, when the Lord told St. Peter to take his shoes off?" (This confusion of persons is not at all uncommon with them). "But then," he said, "I saw it was something to do with the heart, a *parable*, and it was very instructive." It is very beautiful to witness old Prosper's simplicity and fervency of faith. The keen discernment that he has of the simple truths of the Gospel, as they affect the soul and its standing before God, is most interesting to observe.

Since I came in, a young Negro has been here listening most attentively to the account of the way of salvation. He expressed great surprise when I read of the great multitude in heaven who had come from the sorrows of this world.

July 24th.—This morning we have begun teaching our Negro boys the alphabet. I was so afraid of bringing on anything like sickness, that I have so far left them entirely to out-door occupation. It is beautiful to see our coachman's kindness to them. What a joy it would be to have some of these youths trained and fitted to go to East Africa, to proclaim the Gospel to their perishing fellow-countrymen!

Tour to Mahebourg, Grand River (South-East), &c., from Saturday Morning, August 10th, to Tuesday Evening, August 13th.

August 10th.—We were detained for some time by the settlement of an Indian quarrel before we started, and as the ponies had to go more than a mile beyond Curepipe, Vincent and I walked up the Moka Hills, which was rather hot work. We called to ask after Mrs. Martindale, and heard rather an unfavourable account from her son. As we were going to see Dr. Reid, who had attended Capt. Martindale to the last, we thought it a good opportunity for conveying a message to him. We found the coachman waiting for us at the gate of the churchyard, in sight of the white monument of Mr. Stair Douglas's little child, and of the ground where we

buried Capt. Martindale last Wednesday, and where Armand's * own little child was buried in our absence. At the 13th milestone we left the ponies in the road, and went up to call on Mr. Evelyn, whose little one I had baptized not long ago. On the way I measured the stem of a large fern-tree, and was quite prepared to hear of these trees being often found forty feet high, as we were afterwards told by a competent observer, Mr. Clark, of Mahebourg. Passing by our old hotel at Curepipe, which is now shut up, we went on to the establishment of a Monsieur Planche, near the 16th milestone. Several coloured youths were sitting about with guns in their hands, waiting to go to the *chasse*. Want of success in their last expedition was urged by the proprietor as his excuse for not offering us breakfast. Fortunately, we had a bottle of tea with us, and some bread, and made a very refreshing tiffin. We reached Mahebourg about four, and before six I had seen, chiefly by meeting them, all whom it was my duty to see; viz. Dr. and Mrs. Finnimore, with whom we stayed; Mr. Pennington, the clergyman; Mr. and Mrs. Telfair (my hosts in 1859 at Seychelles); Captain Macfarlane, the military commandant, and other officers. We walked again to the camp, where a company of soldiers were engaged in rifle practice, there meeting several old friends, and returned when it was quite dark to Dr. Finnimore's, having arranged the order of proceedings for the next day.

On Sunday morning early, V. J. and I had a bathe in

* The coachman.

the sea, and arranged with Dr. Reid about visiting the hospital. I preached at the morning service on 2 Kings, v. 13, 14, and afterwards visited Captain Wray, the paymaster, who has been very ill, and prayed with him. We then took lunch at the mess, where all, as usual, were most kind. I next went to the hospital, and left *The British Soldier in India, A Light for the Line*, and other books, saying a few words to the men, and then went to Mr. Pennington's till service at four. The Confirmation was in French and English, and I gave an address in each language. A young Romanist came to me just before the service, wishing to be confirmed; but I did not feel confidence enough in his seriousness of mind, though I have had many conversations with him in town.

After service, we (Mr. Telfair, Mr. Pennington, Dr. Reid, V. J., J. Baptist, and I), went to see a Mons. Rosidor, living near the sea, but were a long time getting to him, from heavy squalls of rain. John Baptist, the catechist, had a sad tale of sorrow to tell me,—the loss of two children this year having evidently given a very gloomy turn to his mind. He told me that "all his bones were broken," and used other Oriental expressions, which reminded me strongly of those in the Psalms. After John Baptist's sorrowful account, I could not help going round by the school. His poor wife was very much altered, and sad. We reached Mr. Clark's quite late. Many hymns and pieces of sacred music were sung, and I was most powerfully reminded, as they were singing "Vital spark of heavenly flame," of the last scenes of their dear

mother's life. The evening was closed with a Psalm, and a few prayers in French.

Monday morning opened very cloudily: heavy rain had been, and was then threatening; but we got our bathe, and started at about eight, over the Higginson bridge. Between four and five we were at the Post at Grand River South-East, having gone all round the coast, walking and riding, and walking again—very wet, and dirty, and tired. It was a very interesting journey, painfully so in some respects, though there was much that was very pleasant in it. Mr. Clark's kindness provided everything necessary for our transport, and Mons. Chéron received us most hospitably. The first incident which took place after we had walked to look at Dr. Finnimore's house, now in process of construction, was our meeting three neatly-dressed, intelligent-looking boys, coming from old Grand Port, with their tin boxes, or *malles*, of books, going to Mr. Clark's school. A couple of miles further on, a coloured man, in answer to our questions, said that there was no school for his children, and for those around; and this was the state of things which we found to exist during the whole of the journey of fifteen or eighteen miles: not a single school after crossing the river, up to Grand River South-East, and then no school there either.

We passed a beautifully-arranged Indian camp, on a rising ground jutting into the bay, but no school or catechist was there. We came to a camp at Belle Vue, where, on inquiry, we found there was one Christian. The men

shouted for him, and he came very eagerly, and told me he had books, but no church—no services on Sunday. Mons. Blancard, manager of the estate, promised me to show every attention to any Missionary who might come.

On the next estate, we heard there were several Christians, but they were at a distance at work. Mr. Portal, the proprietor, had been a fellow-passenger with us on board the "Norna," on our journey to England, last year.

On the next estate, no Christians, but a very intelligent man—the guardian of the camp, who said he had a book in Oordoo. I told him to fetch it, which he did, and it proved to be the Gospel of St. John. "A light shining in a dark place," is a very just representation of such a book in a heathen camp, where there are hundreds who know nothing of the way of salvation.

While I was speaking to this Indian I managed to stop a Malegache, who was walking in our direction, and afterwards had a very interesting conversation with him. A simple exposition of the salvation of God, several times repeated to this unbaptized heathen man, who had a very intelligent and inquiring mind, led to many questions on his part, and to a full statement of his previous history and his present circumstances, which made me feel very much interested;—interested both in the missionary work, which I felt I was carrying on indirectly, and in the condition of the man and of his children. No school, and a great desire for a teacher, both for old and young, was the cry here also.

Soon after leaving him, we reached Mons. Chéron's hospitable dwelling, and were received, as on the previous journey, with the hearty welcome of a Christian man. We found that the daughter, who took so much care of the orphans, had married, and was settled on the neighbouring estate in the next bay, where we afterwards saw her and her like-minded husband; being guided thither, and as far as Grand River South-East, by one of the orphans whom Mons. Chéron had protected, now grown up to be a fine, intelligent, and obliging young man. The chief object of my visit was to receive explanations, which were now given me, about the non-establishment of a school on Mons. Chéron's property. The facts were these. After my former visit, Mons. Chéron had written to the Government, offering to build a school at his own expense, and to defray the whole or part of the schoolmaster's salary, if the Government would give him a site on the government land called the Pas Géométriques, near the sea. To this a favourable answer was returned, and a request made for a plan of the ground by a government-surveyor. From that day to the present the surveyor had not been procurable, and there the matter rests. I hope now to set it in motion again. The proposal of Mons. Chéron is, that his daughter, who has long cared for the neighbouring orphans, should have the charge of the school, which is to be built near her present place of residence. Most thankful should I be to see this object accomplished; for the want of all means of moral and religious instruction along the whole of that part of the coast is very deplorable.

Mr. Clark returned from this spot, having sent the ponies which he had lent to Vincent and me on before him. We borrowed an old white mule for Vincent, which I rode a short distance; and, after following the windings of the coast for about two hours more, we arrived at the western side of the embouchure of Grand River South-East, in a very weather-beaten condition. My bag, with robes, &c., in it, which I had left at Mahebourg, to be sent from thence direct to Port Louis, had followed us on the head of a Malabar, and two other Malabars had come with our little hand-packages. Our delay at Mons. Chéron's had given them time to come up with us soon after we left him. They were to have met us long before by crossing the bay in a pirogue. Poor fellows! they looked very tired. The regular ferry-boat was on the other side; and, as the French say, "pas moyen" of making the people hear. So we took shelter in an Indian shop, and waited the arrival of a country pirogue, which was towing a mule across. Into that we got, took leave of our conductors and helpers, and enlisted the help of a good-natured-looking European on the opposite side, who brought a Malabar to take our dripping baggage up to the barracks, where we found a hearty welcome. We were very glad to hear of the interest taken in the books which we had sent for the men.

The next morning we had a very refreshing bathe in the sea, and after breakfast began our journey again. We went up towards the cascade in a pirogue; but the force of the current kept us at some distance. On returning

to the village I found that the carriage which was to have been sent had not arrived. A young clerk, of the name of Robert, very kindly offered his spring-cart and mule, and his own services to drive. We accepted his offer very thankfully, and in the meanwhile walked about a mile on, and then turned off to the left, and went down the cliff, close to the waterfall, which was truly grand. On returning to the road we found my European friend of the former day, and it proved that words spoken by me very much at random, as far as his special case was concerned, had been very appropriate to his state, and he left me under the deepest emotion.

We reached the Deep-River Estate, in the Trois Islots district, at near twelve o'clock, and had a very pleasant visit of about an hour, during which I looked over the nice little library of the manager's son, just come from a good school in England. I promised him a Greek Testament, having given a French one to Mons. Robert, who had driven us thus far. After a refreshing meal, we started in another mule-cart, with which we travelled for four hours, sometimes walking, sometimes riding, until we reached the entrance of a long bye-road, leading up to a plantation named Menifay, at the seventh milestone from town, on the Moka road. We walked the last four miles down the Moka hills, and after meeting several of our friends returning from town, reached home just about dark. At about twelve miles from town we had come to a government-school, and the master told me I was the first clergyman he had seen there. I trust

the blessing of God will rest on this journey, which has furnished me with many of those facts, by which my own efforts and the co-operation of others have to be stimulated.

August 29th.— Yesterday, V. J. and I started, after our own little service in the verandah, for Pamplemousses and Villebague, and I had a very encouraging day.

As we passed through the large street leading to Pamplemousses, I saw an Indian schoolmaster, with the keys of one of our last established schools, which he was just going to open; a few paces on, two of the first class of the Royal College, whom I had been examining recently; and about three miles onward, several nicely-dressed Indian boys, with good tin boxes containing their books, on their way to the school at Mr. Ireland's. Their cheery "Good morning, Sir," was very pleasant.

At Mr. Wheeler's, there were twenty-four children assembled in the school on the church-ground. About a mile and a-half beyond, an Indian school, where the children were all most sedulously at work with eye, finger, and voice, at the palmyra-leaf lessons; and a few miles further, Mr. Miller's school at Villebague, where the singing, the examination in French and English, the repetition in both languages, and the quiet, orderly, intelligent demeanour of the children, all gave me very great pleasure.

I afterwards called with Mr. Wheeler on several intelligent members of his Villebague (fortnightly) congregation, and was very thankful to find the Bible in their

possession, and evidently an object of very deep interest to them. On my return, I called on some of the members of our church at Pamplemousses; and after dining with Mr. Wheeler, we reached town in time for me to read prayers at our Wednesday-evening service. I was tired, but very much gratified with the day's occurrences.

Sept. 6th.— Yesterday we went to Powder Mills (the school for Indian and African orphans). I shall not attempt any description of that gratifying scene, at which the Governor and Mrs. Stevenson were present, with many visitors filling up one side of the place; among whom were the Procureur-General, the Protector of Immigrants, the Rector of the Royal College, the Inspector of Schools, the Chief of the Police, Magistrates, and Members of the Legislative Council, and about 200 rescued Indian and African orphans, looking healthy and happy, and receiving prizes for progress in knowledge, and for their skill in various industrial works, of which the specimens were exhibited. An aged Christian, the mother of the Organizing Master of Government Schools, said, that she could not enjoy it as she would have wished, from the yearning she felt that our friends at home could have witnessed the sight.

It happens that the anniversary of the Institution is the Governor's birthday, and I feel very thankful that it is so, for the pains that he and Mrs. Stevenson have taken about that Institution have been very great indeed. Nothing but a lively interest in the welfare of those poor orphans, and a most hearty sympathy with the efforts

bestowed by Mr. and Mrs. Ansorgé for their real good, could have led to such prompt, efficient, and persevering attention as has been given by them from the first, to all the wants of the Institution. The gathering yesterday was too full of satisfaction, and encouragement, and interesting incident, for me to give any detailed account of it. One or two of the incidents were very simple and touching. When everybody was looking on in the crowded apartment to see the examination of the older children, I found a row of about twenty little orphans of very tender years, who were beginning some of the infant-school tunes. I encouraged them, and we had the whole of the hymns, exercises, and other performances admirably gone through, the dear little children looking so very happy.

On distributing the flags to the captains, I found that none of the Africans were captains yet; so I asked for the best among them, and gave him a flag. The look of disconsolate woe which another African boy put on when he found this out, attracted everybody's notice, and the receiver kindly offered to give him the flag. He declined most significantly, and showed what a difference there was in receiving the flag from *him* and from *me;* so that I have promised him another. Towards the close I found a group of boys around me, and one bright little Indian looking at me with a most expressive smile, from which I gathered that he wanted to speak to me. I asked him what he wanted: "To go to town to see you." "Well, but," I said, "I am come here to see you." This, how-

ever, was not the same thing, and it was most amusing, wherever I was afterwards, there was this little fellow with his beaming smile, and the same request. At last, when I was talking with Mr. Ansorgé, the same lively face intruded again; and I asked Mr. Ansorgé to question him in the Bengalee language, when the same reply came out, "He wishes to go to town to see you." What the real meaning of all this is I do not know, but I shall be very thankful to God if many are found to have the same feeling of affectionate confidence.

It was very sad, the other day, when our Mozambique boys were told of the prospect of their returning to their own people when they knew enough, to hear of their having at once thrown down their tools, and refused to learn any more; because, as they observed very significantly, their country was one where they would be hunted, and *sold* or *killed*. What a fearful system is that which destroys even the love of country in the heart of man! By and by, I hope they will feel differently.

Sept. 19*th*.—At prayers in the verandah, yesterday, I mentioned the opening of Madagascar. After prayer, Sarradié, Prosper, and a Malegache of the name of Jacques, came into my study. Their delight was great when I said that the teaching of many years ago had been hidden, like seed in the earth, while bad weather prevailed, and then sprung into life and verdure. They all rejoiced at the similitude; and old Prosper, after his wont, seized on one thought which occurred to him, and repeated it again and again,—"Ah! l'évangile! li

travaille, l'évangile travaille, l'évangile travaille dans tout pays!" The word "travaille" is what they always use for the working of seed in the earth. Sarradié was greatly delighted. "L'évangile travaille comme Chinois sous terre," was his shrewd remark, alluding to the dexterity of the Chinese in underground operations.

Last week, I was told by Mr. Mason that a Protestant schoolmaster, who had married a Roman Catholic, was dying; and that his relations were trying to keep the clergyman from him; and that the wife and mother-in-law had howled and shrieked in the most dreadful manner when he (Mr. Mason) went, and had even said, "Retro, Satanas!" As soon as I could, on Monday morning, I went, and the scene which awaited me baffles all description. There was the helplessly sick man, and there were the women shrieking, and stamping, and making use of insulting epithets: altogether, the sight was a sorrowful and saddening one, only relieved by the poor man's determination to stand fast and maintain his faith. I have made such representations of the matter, that I trust they will now let him die in peace. Mr. De Joux had a similar case, some years ago; but the woman who then behaved so violently is now one of our staunchest friends—most frequent and regular at church, and her eldest son one of our most promising young men, a regular attendant at Mr. Mason's Monday-evening class, and a diligent teacher in our Sunday-school. How cheering is every simple look directed to the grace of God, and its wonderful results!

Sept. 30th.—We are getting touches of warm weather, which make cool evenings pleasant, and the thoughts of hotter days formidable. I feel very tired on a Sunday evening, though it is now generally spent at home. Yesterday, I had twenty-six at my early French service in the verandah. In a place like this there is need of constant instruction and training, and the field seems to widen every week. On Saturday, as I was going up the side of a ravine, a fine, strong young negro overtook me. On questioning him, I found he knew *nothing* about religion, no form of prayer, no *anything*, and could neither read nor write. He was very grateful for my promise, that when Mr. Banks comes out we shall try to have an evening school.

Yesterday, I heard the full particulars of the zeal of a little Indian boy at the Asylum, one of the first who had asked to be baptized last year. He requested permission some time back to have half-an-hour every evening to himself, and spent it in teaching a heathen how to read, and the truth of the Christian religion at the same time. When the heathen applied for baptism, he was found to be thoroughly well taught. "Out of the mouths of babes and sucklings hast Thou ordained strength." I was next told that a poor woman, wife of a former servant of ours, wished to see me. She was very ill. Formerly her husband had asked to be baptized, and she had threatened to leave, with her two daughters by a former husband, and had held long, and sometimes angry discussions, with the Christian servants. Within the last few days she has

been baptized, and when Mr. Ansorgé asked her if she remembered all that Jesus had suffered for her, she said with great earnestness,—"What other hope could there be for me?" After I had prayed yesterday, she put her hand on her bosom, and said, very eagerly, "Was that prayer for me?" ("ça pour moi? ça prière là?") And when I said "Yes," and spoke of the mercy of the Saviour, her eyes filled with tears, and the drops rolled down her cheeks. It was a very affecting sight, especially as she had been the most repulsive of all the servants we have ever had, and she had shown great bitterness against Christianity. These instances came with much comfort to me yesterday.

Madagascar is much in my thoughts just now, but no opening yet for me. I pray that we may go to the work, if we are called, with the genuine feeling, "Not unto us, O Lord, not unto us, but unto Thy name be the glory." A letter was sent from the King of Madagascar to Mr. Le Brun, earnestly asking his assistance, especially towards the building of a large room to be used as a school. A formal message was also sent to the Governor, asking, I believe, for a deputation or embassy. In answer to these, Mr. John Le Brun is gone in one ship, and Colonel Middleton, R.A., Mr. Marindin, R.E., Mr. Newton, Assistant Col. Sec., Mr. Mellish, a banker, and Mr. Caldwell, to take a congratulatory message to the King. They left a fortnight ago. Very deep interest is excited on the subject here. Travellers, naturalists, politicians, merchants, all are on the *qui vive*. I am anxiously looking

out for a favourable opportunity. Thus far the accounts are cheerful and encouraging. The results of the London Missionary's Society's work so many years ago are most encouraging; but the trials and dangers to which the population will be exposed, from the rapid influx of civilisation, are neither few nor light. I trust that many prayers will be offered up in England with special reference to the openings in Madagascar. A handsome Bible, in English, has been sent to the King.

Oct. 17th.—Of all the interesting sights which work like ours brings into view at times, I do not think there has been one which would have been more pleasing to many of our friends, than Prosper acting as my interpreter to the four Mozambique boys, a few mornings ago. The subject was Adam and Eve, Paradise, and the permission to eat of all the trees but one. Their wonder and delight, and Prosper's eager animation, were most interesting to witness, and I felt how God had done for us beyond what we ever anticipated, in making Prosper an evangelist for these youths from East Africa.

Nov. 19th.—Vincent and Alfred went with me to Vacoas; L. accompanying us as far as Rosalie, which is the house now inhabited by Mr. and Mrs. Higginson, next to the church at Plaines Wilhems. There we had prayers in English, and I read Psalm ciii., having had our French service in the verandah before starting.

At Vacoas, we found Mr. De Joux lame from the bite of a scorpion, but he was able to get to the house, which

is now nearly finished, and to the schools, with which, as usual, I was very much interested and pleased. It certainly is a most touching sight to see Miss De Joux seated at the harmonium, with all those dark boys and girls around her, looking as if they were under the command of her eye, although she is totally blind. On our way to the Tamarind Falls we looked into another school, in a very remote part, and at Mr. Moon's saw the curiosities from Madagascar which their friend, Mr. Caldwell, had brought. Mr. M., who had been seriously ill in town during many weeks, was out there for change of air, and spoke in the warmest manner of the benefit he had derived from the *Practical Suggestions to an Invalid.* Yesterday, I found the same book, the prized companion of a young Englishman, who is very ill in the hospital.

Confirmation at Vacoas. Sunday, Dec. 8th, 1861.— Instead of starting too early in the morning, we did not leave Bishopstowe till half-past eight, Vincent and Sarradié accompanying me. . I was thus enabled to hold my morning-service in the verandah before going. After reaching the table-land of Moka the air was very fresh, and the scenery never seemed more beautiful. Doubtless, it was partly the feeling of progress in the work of making known the truth of the Gospel which made the plains and mountains, cane-fields and forests, look so beautiful; and Sarradié's account of his escape from Indian robbers, near to one of the plantations which we passed, was accom-

panied with expressions of gratitude, which harmonized well with our scenery and our work. The weapon which he dashed out of the assassin's hand is still in his possession.

On reaching Vacoas we found everything ready, and the palisadoed chapel, though evidently unfit to encounter another hurricane, was filled with attentive worshippers. Many of the old ex-apprentices have died since my first visit, but the race was represented by a goodly sprinkling of old men and old women, all with red handkerchiefs on their heads. Their children and grandchildren were there, and the effect of the unwearied teaching bestowed upon them was shown in one most pleasing manner; viz. the full and hearty response to every part of the service, and the hearty joining in the three hymns which were sung. Scholars of former days, now grown up into young men and women, were present also in large numbers; and it was most gratifying to see how the concentrated opposition of the priests, their having built a chapel quite close to our work, and having sent another abbé to help in their work, has resulted in giving us a strong, because a *tried* congregation. Now that I know from experience how they move about to different parts of this island, and how they go to different islands in the Indian Ocean, I do indeed rejoice, though with a joy which there is much to temper and to chasten, in the blessing which we are permitted to see.

It was very touching to hear Mr. De Joux afterwards ascribing all to the grace of God, who can prosper the

feeblest means: "for here am I," he said, pointing to both his ears, "quite deaf; and there is my daughter, a poor blind girl; and it pleases Him to make use of *us*." The number prepared for confirmation was forty-one, and thirty-nine were counted, though some could not attend. After the service there were two baptisms of adults, whom I hope to confirm on the morning of the 20th. As I reached Pailles, on returning, the congregation were gathering for the half-past-four o'clock service in the verandah, which Mr. Cochrane took, and I came on into Port Louis for the evening service, finishing Psalm xxvii., and taking occasion from the last verse, with its earnest exhortation to "wait on the LORD," to give a strong protest and warning about the idolatrous falsehoods of the Immaculate Conception, that being the day of its celebration. With reference to adult baptism, I had a very interesting interview with a man from one of the Salomon Islands, Ile Boddam, the only one where the manager had been not very cordial. This Negro came to me last week, reminding me of my last visit, and asking to be baptized. I found him scarcely ready yet. On questioning him about the Bible which I had sent to the Malegache, Paul, since dead, he told me what I had heard before, how Paul regularly instructed them out of it. "Where is the Bible now?" I asked. "Là bas même," he replied. "But who has got it?" "It is in his coffin; we buried it with him!" How affecting the thought, that there was no one else in the island who could read it!

T. Packer, Sculp.

Day & Son, Lith.rs to the Queen

CRÈVE CŒUR, AND THE PIETER BOTTE MOUNTAIN.

Examination of Miss Fomm's School, Crève Cœur, Dec. 10, 1861.—The weather was very threatening indeed after tropical showers of rain, when L. and I started for Crève Cœur, coming through the town to leave the boys for their examinations. About ten minutes after we left we had a burst of rain, which in less than a minute made me wet through, as I was exposed from driving, but it refreshed the ponies for their twelve miles' pull and back. After leaving Port Louis we had no more rain all day. In Miss Fomm's school we found 30 pupils, 24 girls and 6 boys, and all who were present were exceedingly pleased with the results of the examination. The dress and manner and behaviour of the pupils, their neatly-kept writing-books, their correct reading, and above all, their thoughtful, intelligent answers to Scripture questions, all bore witness to the pains and skill which have been bestowed upon them. If only such a school can increase and continue, it will prove an element of the greatest good in our population. When I had questioned the classes on the chapter which they had read, the Superintendent of Government Schools, who was present with the organizing master and another certificated teacher from Cheltenham, asked me whether they knew beforehand that that chapter would be taken,—they had done it so well? I told him the simple fact, that I had chosen it at the moment from the four gospels, which were given me to make my selection. A large number of texts were repeated well. The proceedings began with a hymn in English, and terminated with one in French.

"C'est Jésus qui me mène,
Car je suis sa brebis :
Et vers le ciel ainsi sans peine,
Ma route je poursuis.

Conduit sur les rivages
Des plus limpides eaux,
Je traverse les pâturages
Les plus frais, les plus beaux.

Jamais seul sur ma route,
Toujours près du Seigneur,
Je lui parle, et jamais le doute
Ne vient troubler mon cœur.

Que mon vœu, ma pensée
Soit de vivre pour toi,
En suivant la route tracée
Dans ta divine loi !

Toujours donc, je te prie,
Tiens-moi sous ton regard,
Car t'aimer, Jésus, c'est la vie,
Oui, c'est 'la bonne part !'"

The dictation, arithmetic, and geography, were all done well, and my knowledge of the condition in which some of the pupils entered the school a few months ago, enabled me to form an opinion on the pains and skill with which they had been taught. I do trust this establishment may prove the commencement of an Institution for lasting good to Mauritius, and thus an appropriate memorial to the venerated lady* in whose thoughts, and prayers, and efforts, this colony had a special place for so many years.

* Lady Grey.

At the other side of Mr. Hobbs's dwelling-house we found a Tamil school, with twenty-five children, and here again were greatly pleased with the order, and method, and progress which we could observe, even without understanding the language. Mrs. Hobbs has an excellent plan with her teachers. Every Friday she examines the schools, and a book is kept in which the progress made by the pupils from one Friday to another is marked down. By referring to this, she at once sees the limits within which her examination has to be confined. I was glad to find here also texts of Scripture nicely repeated. Thus, close under the crags of Pieter Botte, there are fifty-five children from that beautiful valley, learning in three languages, English, French, and Tamil, the way of salvation and peace; altogether, in the district of Pamplemousses, there are more than five hundred children under our direct influence and teaching. We may well say, "What hath God wrought!"

Dec. 18th.—Yesterday was one of my most busy days. I left Bishopstowe at seven, with the two boys and Mr. Ackroyd, who had spent the evening before with us. The boys remained in town to prepare for their prize delivery, and I went on with an Indian, named William, to Pamplemousses, and thence to Villebague, to visit Mr. Miller's school, numbering fifty-four boys and girls. Several of them were absent, but those who were there answered very nicely indeed. It was rather fatiguing to go through the whole process, but the results and the promise in that school are matter for much gratitude.

On our return, I called at the house of the magistrate of the district, and afterwards at the surgeon's, and also inspected an Indian school, one of the first established by Mr. Taylor. There is a very peculiar efficiency in those Indian teachers, and the palmyra-leaf tablets, and the sand on the floor for writing, give one a pleasing idea of cheapness as to appliances. I am very thankful to have received a large case of school-books in Tamil and English, from the Vernacular School-book Society, which has my very strong sympathies. This reminds me of the deep gratitude I felt the other day, at having a Christian teacher well acquainted with the Indian languages, when Mr. Franklin described to me his last night with a young Indian, who was executed recently for a fearful murder. His experience was more like that of the dying thief than anything I remember. The way in which the poor youth seized upon the offers of salvation, made for the first time, and the effect produced on his mind and heart by the reception of the good news, were most touching.

But, to return to my work. Mr. Wheeler returned with us, and we reached town at five o'clock. St. James's School was full, and very nicely decorated. I presided at the distribution of prizes. Then came the distribution of the Sunday-school prizes, and then refreshments, during which I went out for some fresh air; and then, after an exhibition of the magic-lantern, a ride home in the bright moonlight, all very well tired.

Dec. 30*th.*—Very sad to us has been the subsequent illness and death of Mr. Miller. His anxiety about his

wife, who was very ill, added to the excitement of the examinations, I suppose, brought on sudden illness, and he died on the Sunday after my visit.

On the 20th there was a grand day at Vacoas. Many from town, from Moka, &c., were there. On the 24th, Powder Mills presented all the attractions perceived in former visits. One incident struck me much,—An Indian boy, when they were thanking their benefactors, was asked what he meant by "the Governor," and he said, "father *and mother*." Mrs. Stevenson richly deserves such a testimony to her devoted attention to their wants in every respect. Many prize distributions in town occupied me greatly, and on Friday last I went to Bambou, where I confirmed twenty-one persons, and gave the prizes afterwards to pupils whose proficiency agreeably surprised me.

On Christmas-day we had a very interesting time. At my French Communion, natives of Europe, Asia, Africa and America, were present, and the same at the administration in English. Numbers of Indians attended at their places of worship, and altogether there was much to encourage us. My last Christmas-day visit was to a young Englishman in the hospital, with whom I prayed at about six o'clock, and he died at about seven.

Jan. 14*th*, 1862.—A meeting in our drawing-room, yesterday evening, of some of the principal residents near us, has been a very encouraging incident in a time of depression. It was to consider about a small church, or a church-room, to be erected on our ground. General Breton, Mr. Sholto Douglas, Mr. John Douglas, Mr.

Mellish, Mr. Wildman, Mr. Holloway, Mr. Wing, Mr. Stanley, Mr. Newton, Mr. Marsh, Rev. D. Cochrane, and myself, were present. Commencing with prayer, we proceeded to discuss the character of the building we wanted, and to consider what we could raise. I strongly urged a decent, commodious room, to cost about 200*l.* This was overruled, for one to cost about 600*l.*; viz. 300*l.* from subscriptions, and when that sum is secured, then the Government will give the equivalent. 170*l.* was subscribed in the room, and I am leaving the matter in the hands of the General as President, and Messrs. Sholto Douglas, Mellish, Stanley, and Capt. Morrison, R.E., as a working Committee.

Jan. 17*th.*—On Monday I went to the Morne with V. J., after early prayers with our people in the verandah. We found Mr. Odell at Black River; and Jean Sarradié, who was with us, walked on to the Morne with the order to send a pirogue from Côteau Raffin, from Mr. Latour's. My companions expressed the greatest delight at the exquisite beauty of the view; and afterwards, when we looked back from the Morne, it was very doubtful which view was the more beautiful of the two. The heat was intense, and there was a good deal of walking. At one time we all got under the shade of a palm-tree, and caught the gentle, but most refreshing breeze, that seemed to flutter round the stem. It was very remarkable, that the only time a doctor ever went with me to the Morne, three very serious cases of illness presented themselves. He was most kind, and his recent return from Madagascar en-

abled him to give most interesting information about that place and people.

The next morning we started for a spot I had never yet seen—the gorge of the Black River; and I walked at least six miles, and the same back, crossing the Black River six times, and reaching at last a hunting-box, or "hangar," belonging to Mons. Genève. There we walked in the shade, and in the midst of glorious scenery. The gorge is in fact a ravine between some of the highest mountains in the island, the sides of which are covered with timber to the top. While wandering alone in the wood I met two wild-looking Malagasies. They knew a very little of Christianity, but they longed to know more; and when I told them I should try to get them more fully taught, poor fellows! they took off the covering from their heads, and said most emphatically, "Nous bien content." We returned to the Poste, and started for home. Night overtook us before we reached it, and we were very tired; but it was well I had come, for the next morning there were about forty gathered in the verandah for the Word of God and prayer.

Jan. 28*th.*—The cholera has been some time in the island, but I trust that, through God's mercy, we may be spared a wide epidemic. As usual at this time, there are many cases of illness. By a circular from the mayor all schools are broken up for a week.

Feb. 5*th.*—Yesterday was a busy day. On visiting the hospital I found poor Mr. Swete's murderer in the

cholera ward. I am thankful to say he is better. The accounts were brighter yesterday.

March 1st.—The last month has had none of those journeys which were so pleasant to record. I have not seen Mr. De Joux since I wrote last. The cholera has occupied us all, and our own share of it has been intensely trying; though, through God's great mercy, only for a short period.

The untiring devotedness of the clergy has been a source of great thankfulness and encouragement. The Sunday before last, Mr. Odell was compelled to remain at home. I had the verandah service, attended by between forty and fifty; then (quite unavoidably) the whole morning service; and then received a report of three cases of cholera. I went to Rochebois to visit one of the sufferers, who died the next day. At the prison, I visited another on my return; and that evening, after a full French service, when I preached on the words, "Je suis étranger et voyageur chez toi, comme l'ont été tous mes pères," I officiated at the funeral of the third, at about six o'clock. There have been some most distressing bereavements.

March 6th.—I find I must leave all attempt to send information till next mail, if God permit. The assassin of Mr. Swete has recently died of dysentery. I saw him in hospital, in the cholera ward, and spoke a little to him. His knowledge of English was imperfect, but he understood when spoken to of Jesus Christ. What a blessing to have that saving Name to proclaim everywhere! Our relief fund for cholera is very satisfactory.

March 8th.—I was very sorry to send such hurried letters home by the last mail, and that I had not made some journal memoranda of our days of cholera. The work consequent upon the prevalence of that fearful disease amongst us was of a very arduous character, and some of the cases brought under our notice were very heart-rending. Now it is too late to try to gather up the recollections; they are not sufficiently distinct for writing. We have been very mercifully brought through thus far, and I feel what deep cause for thankfulness and praise I have to my Heavenly Father. That my own attack came before the epidemic was rife, only a few weeks after it first appeared, was cause of much thankfulness. My dear wife's has come towards the close, and a fortnight earlier would have been much more serious in several ways. May we use our renewed health to His glory, "in whom we live and move and have our being!"

The meeting for orphans, &c. was held yesterday, at half-past three o'clock. It was high time we should get up some society, for the cases are far too numerous and pressing for me to undertake them.

March 13th.—Yesterday I took Mr. Ross and Jean Sarradié with me to the Powder-Mills Asylum, which presented, in some respects, a very mournful contrast with the scene witnessed there on former occasions. Two days before there had been quite a panic among the African children. They had all been crying, and almost shrieking, that "Africans get sick, *die*: Malabar get sick, *no die*." This arose from the recovery of most of the

Indian children who had been attacked with the cholera, while the Africans succumbed almost from the first hopelessly. In consequence of this panic, and the spread of the disease, Mr. Ansorgé had written to ask for a separation and removal for a time. I had strongly opposed this, feeling sure that no extemporised home would have the comfort of their own place; and that, both in respect of food and lodging and care, they were better near the Asylum. Of course my opposition could only be shown in the way of expressing an opinion, as I have nothing whatever to do with the Asylum officially.

On reaching the place, I saw white tents pitched just outside the walls, and felt much relieved by the sight. This partial change and dispersion is just what is wanted. On going in, we saw Mr. Ansorgé, looking worn and dejected. They were just going to nail up the coffin of the chief tailor of the Industrial School, and the grief of his poor wife, who had been one of the pupils of the Institution, was most affecting to witness. She had nursed him with the most unremitting attention, and Mr. Ansorgé said they had loved each other as only a Christian man and woman can do. He had been baptized in the prison nearly six years ago by Mr. Taylor. Mr. Ansorgé said, that for the five years he had known him, his conduct had been in every respect that of a Christian man. His dying experience was of the most consoling character, and he departed in full assurance of faith. When Charles Kooshalee, who watched with him all the last night, asked him if he felt trust in the Lord Jesus Christ, he

replied, "How can you ask me that question? Since the day of my baptism I have always had strong faith in the Lord Jesus Christ." It is very delightful to witness the simplicity and strength of the faith of such converts from heathenism. At his own urgent request the Lord's Supper was administered to him. There were several sick in the hospital. One poor man seemed very ill, but the doctor had hopes of his recovery when he saw him. A few minutes afterwards he was dead. It is a fearful disease for rapidly extinguishing the vital powers of the body. A nice little boy, who had long wished to be baptized, when the proposition to baptize him in the hospital was made, said, "Oh, no! What a place to be baptized in! I want to go to the church when I am well." As he got worse, he sent of his own accord to ask that it might be done there, and now he is gathered to his rest.

The children all seemed pleased to see me, and eagerly laid hold of the *Cottager's Illustrated Sheet*, and many little books, sent in a box from Sheffield. Mrs. Ansorgé seemed greatly sustained in her trying duties, and they are much comforted by the assistance of Mr. and Miss Farmer, from the Training College at Cheltenham, who give such help as well-trained Christian teachers might be expected to do. Jean Sarradié was at once penetrated with a feeling of the deepest interest in the poor sick, and expressed his readiness to go to help if he were wanted.

March 18th.—Our last days in England last year are recalled to us often now. We are still going on well at

home, but I am sorry to say that the cholera is rather on the increase again. Yesterday, when I came in, I heard there had been twenty-two deaths on Sunday. To-day I looked in at the Military Hospital to see a dying man, of the name of Taylor, and was shocked to hear of the death of the hospital serjeant, a few minutes before, from cholera. Since my return to the vestry, I heard of the rapid death of Jacob, our former servant, from the same disease. Mr. De Joux has been incessantly at hard work, and I trust he will have been blessed in his deed. What a happy use for his new house to have been put to, to have been made the refuge for the sick, and dispensary of the district!

April 14th.—One little country journey was taken last Tuesday, when Mr. Wiehé and Mr. Jourdain went with me to Crève Cœur, to examine two or three spots for a site for an Orphan House, which we hope may be placed near the Church Missionary property. Many circumstances combine to make the Lent services solemn and impressive to us all this year. One pleasant difference from other years is, that the clergymen at Moka and Plaines Wilhems and Pamplemousses, instead of helping us, are having services each day this week themselves.

April 28th.—Mr. De Joux is now thoroughly installed in his new house. One cottage we visited with him last Thursday had two most grateful occupants,—a woman and, I think, her grandson. She, cured of a swelling all over, which had seemed desperate, by his vigorous

and persevering measures, under God's blessing, and the youth of a bad and obstinate wound in the leg. Her gratitude, first to God and then to Mr. De Joux, was very fervently expressed. The school was flourishing.

One of our Mozambique boys has been, and is, very ill. Sarradié's care of him is most beautiful. By night and by day he is watching him and tending him most carefully, and his report of the boys is truly gratifying. He says none of his work ever gave him such satisfaction. "Even that boy," he says, "in all his sickness, if anything is given him to refresh him, do you think he would take it without breathing a prayer? Oh, no!" Two very old men are in a caze on the grounds, and I was so pleased to hear their account of Sarradié's kindness. They call him "Mons. Jean," and they say they are sure of a visit from him once or twice every day. "Si n'a pas soleil levant, eh bien! li vini soleil couchant. Tous les jours, jamais manqué. Bien bon pour nous."

May 5th.—On Saturday the 3rd we had a meeting which had much of a solemn character about it, on the occasion of laying the foundation-stone of the new church within our grounds. Mr. Mellish, who had done everything in the way of the building arrangement, was kept away by domestic affliction, and General Breton and his daughter will probably never see the building when finished. Old Negroes had come from a distance to see the ceremony, and I hope that some of them will profit by the ministrations within those walls. I hope that the next foundation-stone laid will be that of Vacoas church.

May 30th.—Yesterday (Ascension Day) was one of those bright days of encouragement which leave a happy and strengthening impression behind them. Our own people assembled a good deal earlier than usual in the verandah, and I had a very interesting service with them, taking as my subject the first eleven verses of the first chapter of Acts. I was enabled to hold the French service through Mr. Odell's kindness in taking the service at the cathedral. Mrs. Ryan, the two boys, and I, then went on to Burnside, where we had prayers, reading one of the Psalms for Ascension Day—the 103rd. It is now within a few days of seven years since we first took up our sojourn for a few days at Burnside on arriving here, and in a few days more our kind friends will be following so many others, and going home. At St. Barnabas' church there were seven clergymen present besides myself. Mr. Wheeler, the incumbent, read the morning service to the end of the Psalms; Mr. Cochrane, the Lessons and remaining part; Mr. Franklin directed the choir; Mr. Hobbs read the first part of the Baptismal Service; Mr. Ansorgé baptized the children; I received them into the congregation of Christ's flock, and finished the service, having given them a short address just before they were baptized; Mr. Odell read the Epistle; the Governor and Mrs. Stevenson,. and Mr. and Mrs. Ansorgé, were the sponsors: Mr. Bichard took no part, but had to hurry to town directly the service was ended for a marriage.

There were 72 children to be baptized, some from each of the presidencies of India, and a few East-Africans.

Their demeanour was reverent, earnest, and devout, and many of the older ones answered well in English, when I questioned them in the course of my address, which was based on the statement that *by baptism we profess to belong to Christ*. How do we belong to Christ? In two ways,—1. By trusting in Him. 2. By following Him. I then endeavoured to impress on them the reasons for trusting in Him, which are suggested by Christmas-day and Good Friday, Easter-day and Ascension-day; and afterwards instanced as points to be imitated,—1. He "was subject unto" His parents. 2. His hearing and answering questions in the house of God. 3. That He was always seeking the glory of God. 4. That He was always doing good to man. Hence their need to pray that they might have good thoughts about others, speak good words, do good actions, &c.; and then I recurred again to the Ascension, and the blessed prospect open before all who trust in Him and follow Him on earth, of following Him into heaven. A few remarks in contrast on the misery and the wages of the devil's service were made towards the close, and I felt how well they must have been taught and trained to listen and answer as they did. There was a thrilling power in the expression, "that hereafter he (or she) shall not be ashamed to confess the faith of Christ crucified, and manfully to fight under His banner against sin, the world, and the devil; and to continue Christ's faithful soldier and servant unto his life's end."

I felt very thankful that the Governor and Mrs.

Stevenson were permitted to see such results of their parental solicitude for those poor orphans. May the blessing they have been made the instrument of imparting be largely reflected on themselves! As for Mr. and Mrs. Ansorgé, none but attentive observers and eye-witnesses could at all appreciate what they have done and what they have gone through. My own feelings were of a very satisfactory and hopeful character, because I had seen the Institution, superintendents, teachers, Industrial masters and pupils, under the severe pressure of the visitation of cholera, and had witnessed the fruits of Christian principles and Christian teaching under the most trying circumstances, and had heard the most delightful accounts of the prayerful spirit which had manifested itself among some of the children, and the trust and confidence with which others had passed into the valley of the shadow of death. One of the girls baptized yesterday, a paralysed cripple, was suffering from a severe attack of cholera when I saw her before, and the teacher, Miss Farmer, who brought a little Indian infant in her arms to the font yesterday, was taking a poor little African girl to the cholera hospital when I last visited Powder Mills.

The mention of the African girl reminds me that several Africans wished to be baptized yesterday, and were much disappointed when their request was refused, on the ground of their not yet understanding sufficiently the elements of Christianity. It was mentioned before that the cholera was much more fatal among the East-Africans than among the Indians, in proportion to the number

attacked. Their mournful remark was: "Cholera come to Indian boy, he no die; come to African, he die. Indian boy baptize, African boy no baptize," or something to that effect. I mention this to illustrate the conscientious endeavour to make the service truly profitable, and to prepare them for it, which has marked all the preliminary proceedings in the work.

After the service was over, Mr. Ansorgé baptized six Bengalee adults, and before I left the grounds I had the pleasure of hearing that the Governor had given 50*l.* towards the Moka Endowment Fund. Mr. Wiehé and Mr. Jourdain joined me in looking over the glebe at Pamplemousses for a site for an orphan-house, and, through Mr. Wheeler's cordial interest in the matter, we were able to select an admirable spot just opposite the entrance to the Botanical Gardens. Thus, various parts of our work were brought before me in an encouraging way, with evidence that a fruitful blessing from God is attending the feeble efforts we are making to do good in His name. One touching incident connected with Mr. Bichard's unwearied labours I must mention. A poor Englishman came to me the other day, suffering from the Madagascar fever, and wanting a ticket for the hospital. Mr. Bichard went himself to get it, and has attended the poor man diligently ever since. This morning he reports him dead of cholera. His testimony about the part of Madagascar he has been in, was, that "if he had been made of Bibles and tracts," or had had ever such a number, all would

have been distributed, the people were so intensely eager to get them. I trust his earnest words on that point will not be forgotten by us.

June 2nd.—A painfully solemn interest has been added to the proceedings on Ascension-day, from the death by cholera, that very night, of one of the little girls who had been baptized then. Her name was Bertha. She was in full health and spirits at eight o'clock that evening. Towards morning, Mrs. Ansorgé heard a groan, and went in, and found her struggling in the terrible disease. In a few hours she was gone. How touching this makes our retrospect of the sweet singing of the beautiful hymn that morning,—

"See the Good Shepherd, Jesus, stands," &c.

And especially the two last lines,

"And keep the gate of heaven in view,
Till we shall enter there."

A different case within these few days has been the rapid death, from the same disease, of a poor Indian leper, whose loss of limbs and extreme sufferings made him welcome the messenger who came to summon him, as we trust, to the place where pain and weeping are unknown. The cholera is still prevailing. Eleven deaths occurred on Saturday. Yesterday, after the service, it was pleasant to find the verandah congregation looking at the walls of the new church, which are rising rapidly. I have found the Ascension-services most attentively followed by our people. Prosper's deep "Amen," when I con-

cluded my exposition this morning, seemed to come from the fulness of his heart. Poor old man! He looks very happy. But a very few more years will probably see the extinction of the race that were slaves. We are getting more and more fully into the knowledge of a large number of them. It is very sad, as old age comes on, to see in many of them the results of early ill-treatment. Poor old Prosper and Marie put on mourning directly they heard of the death of Prince Albert.

Journal of a Visitation Tour to Grand River S.E., Grand Sable, and Mahebourg.

June 19th to June 21st, 1862.—Early on Thursday morning, June 19, we started, Mr. Cochrane and I in one carriage, Mr. John Douglas and Mr. Ryley in another. The catechist, Charles Kooshalee, walked ahead, but we missed him on the road, and instead of going to Grand River South-East, he went to Mahebourg, where we found him on Friday evening. In a wild uncultivated spot, about fourteen miles from town, we came upon a police-serjeant, who was superintending the erection of a wooden house, and whom I recognised as the soldier of the 5th who had attended upon Captain Johnson at Lucknow. He thankfully received some little books and tracts, and after a short conversation with him we moved on. A mounted policeman directed us to a new road, and introduced us to the Road Surveyor, whose announcement that there were seven miles of "Macadam," 2½ inches thick, before us, was not very cheering. The

road here was extremely beautiful, passing through an ancient forest, with every variety of fern and creeper mingled with the foliage of the different trees, presenting new aspects at every step. Our road then took us through a very fine estate, L'Etoile, close under the Camisard and Bambou (of Grand Port) mountains, with the beautiful river flowing between us and them. When we came to the end of the Trois Ilots we turned into Captain Paddle's estate, at Rivière Profonde, where we stayed nearly an hour, and then went on to Grand River South-East. Mr. Ryley and Mr. Douglas stopped at Beauchamp, Mr. Cochrane and I went on to the Military Poste, where an officer of the 24th was in command, named Sawbridge; and though he had only gone down the day before, he made us very comfortable. An engineer on the railway-works, Mr. Higginson, was staying at the Poste, and we spent a very pleasant evening. Books and tracts were given to the serjeant for the soldiers, and very thankfully received.

It was with very sad feelings that I ascertained, for the third time, the utter absence of all means of education for the children of the labouring classes. For the large fishing-village east of the Poste, for the Grand River S.E. village itself, and for the settlement just across the ferry—no school, no teacher, and the strongest desire for one expressed by the people. Assurances of interest and encouragement were given to me by some of the leading people; and in the many cazes which I visited it was the one story, "*No instruction*—we should be most thankful

for it." Here occurred one of those striking instances of encouragement which are the more valuable, because so utterly unexpected. At one fisherman's caze, to the question, "Have you any children at school?" the answer was given, "Yes, one." "Where?" "At Mr. Nicolo's." "What Mr. Nicolo?" "At the Morne." Now a look at the map will show, that whether the Morne is sought by the coast line, or (which would be much shorter in time) by coming to town, the distance is more than forty miles. The woman was a catechumen of Sarradié's, and having no school at Grand River S.E., left her child at the Morne. How intensely I wished that our Morne school were better! The probable result of my strong representations this time will be the establishment of a Government-school down there.

June 20th. — After a refreshing night and a delicious bathe in the sea we proceeded in a pirogue to Petit Sable, the estate of Mons. Chéron—a visit not to be forgotten. As we passed across the lovely bay, the boatmen showed me a house recently erected, well propped at the four corners, and shut up. Mr. Mahon, a young Irishman, who had brought out excellent testimonials from Lord Londonderry and from the Rector of his parish in Ireland, had just finished the house, and had written to me to tell me of it, when he was struck with virulent cholera, and died in a few hours. His brother-in-law, a young man between 20 and 30, was also seized and died, and a sister-in-law of 16, taken at the same time, also died, and was buried in the same grave with her

brother. It seemed a most solemn interruption to our work, which has been so long delayed; and the stillness and beauty of the scene in its natural features, seemed only to impress the more the solemn lessons of death and judgment. The sea was like a molten lake, bounded to the south by the long line of reefs, with white foaming waves incessantly leaping up over them; and on the land side, the tall wood-covered mountains in the distance were reflected in the water; and between those mountains and ourselves there were lower heights covered with sugar-canes, and then the grassy plain down to the coral beach. As we moved on, we came in sight of Mons. Chéron's residence, and heard most happy accounts of his kindness and charity from our native boatmen, who told me what I well knew before, but with a freshness and emphasis which were very cheering to listen to. Then we had to go and see our venerable friend, and to hear of the illness and death of his daughter, who had always been so kind to the poor, and especially to orphans. She had gone to the camp to attend on Indian women ill of the fever, and had caught the fever herself, and when she knew that she was to die, expressed her firm trust in her Saviour,—"Je sais en Qui j'ai cru." I have seldom heard anything more touching than the old man's description of the last scene of her life. She was suffering from thirst, and one of those standing near asked her if she would not like a little arrow-root; she said "Yes," but that she would not take it, as she knew her father had to give her medicine in the morning, and she did not wish to go against his directions in anything.

"Je ne voudrais pas contrarier papa en rien." He was reclining on a couch not far off, and heard this, though they thought him sleeping, and he at once came up and asked her if she would take some arrow-root, and gave it to her. And after a little soothing conversation he placed her head gently on the pillow. She expressed much satisfaction, and said she was going to "sleep so sweetly, and would awake very brightly." And then the old man's voice failed him, as he tried to say that she did sleep sweetly, and had a good awaking, pointing to heaven. His account of the trials of the cholera was very graphic, their remoteness from medical attendance being great. Madame Chéron was very ill in bed. I went and prayed with her. Another daughter was absent, on account of the illness of her child. In the midst of all this there was the greatest calmness and submission to the will of God, and if any question had arisen as to the source of Mons. Chéron's charity, and his good hopes about the departed, and his resignation in suffering, the answer would have been found in the well-worn Bible which was on his table.

We resumed the question of the School, and I hope now to establish one there on the Grant-in-Aid system, and trust that, if I am permitted again to visit those parts, it will not any more be to explore, but to inspect. It is a great comfort to me to feel that some personal effort has been given on my part to those works for which I ask kind friends at home to give us help.

Very important help was given on that day by Mr.

Clark from Mahebourg, who brought his own two excellent horses, and pressed (though that is scarcely the word, where all is so freely lent) the ponies of two of the neighbouring proprietors into our service. I walked most of the way, but rode a little, just to provide against excess of fatigue. A proprietor of the name of Sornay, and another of the name of Portal (the latter a fellow-passenger in the "Norna" in 1860), were very kind; and we sat some time in Mr. Sornay's verandah, having some refreshment, and enjoying the beautiful prospect of the Mahebourg bay, and islands and reefs, which has, doubtless, given it the name of Belle Vue. A very touching incident occurred here. On passing an Indian camp, where I had found on a previous occasion a man who possessed a copy of the Gospel by St. John, I made inquiries, but he was gone, and there was neither Christian man nor Christian book there. I said a few words to them, chiefly with the view of preparing the way for the missionary or catechist, about the excellent religion of Jesus Christ. When we had gone on a little way, a voice suddenly sounded out behind me in Creole, "Is that a religion that Lascars may enter?" A better text could not well be, and I enlarged on it. Presently another of the followers spoke to the man who had questioned me in Bengalee, and he then told him in Creole the excellence and advantage of that religion, ending with "Quand vous fini mort, vous allez case du Bon Dieu là haut, ça bien bon cimin ça," &c. Without laying undue stress on the probable direct results of this,

it opens a most comfortable prospect for the man's attention to the missionary who shall be able to go to him, and speak in his own tongue "the wonderful works of God."

At Mahebourg we spent a very pleasant evening at Mr. Clark's; Mr. Pennington, the clergyman, being one of the party. Next day, visits to an interesting convert from Popery, (who expressed his deep obligation to Mr. Bichard), to the gaol, to the churchwarden on business, and to the S. P. G. schoolmaster and catechist, took up the time before our departure. Mr. Clark kindly drove us to the thirteenth milestone from town. On our way we passed an estate famous for the large badamier-trees in front of the house; one branch which I measured was nearly sixty feet, and Mr. Clark measured another fifty-four feet long. There were originally four, but one morning, when the resident manager awoke and looked out of his window; one of them had disappeared—all but the tops of the highest branches. The ground is cavernous, and some great fall had taken place in the night, like that which, a few years ago, took place in a field near Ripon. We walked a good part of the way up the hills near Curepipe, and took the opportunity of drinking some excellent water by piercing the "Traveller's Tree;" by no means so fine a specimen as those described in Mr. Ellis's book. At the plantation of Mr. Evelyn, thirteen miles from town, we found my little ponies; and after enjoying most heartily the hospitality of Mr. and Mrs. Evelyn, we came on, just in time to receive the unex-

pected pleasure of news from England, the mail being early.

June 26th.—With reference to the above, I have taken every measure that I can for the establishment of a Government School at Grand River S.E., and a Grant-in-Aid School at Petit Sable; and I have great hopes that, by the time I return from Madagascar, all will be *en train.*

July 8th.—The "Gorgon" is arrived. We hope to sail for Madagascar on Thursday or Friday; and it is now likely that I shall be at the laying of the stone at Vacoas before I start. The operations of the Church of England in this diocese have received most encouraging help from the Christian liberality of Miss Burdett Coutts, who has placed the sum of 2000*l.* at my disposal for purposes of endowment, on the condition of help being elicited from local sources. This munificent gift came at a most opportune moment. The ravages of cholera had taxed our energies, and led to a great strain on charitable funds, and produced an amount of orphan distress which seemed imperatively to claim the establishment of a Protestant Orphanage. The demands for pastoral ministrations amongst our own people had steadily increased in proportion to the attempts made to supply them. Three churches in course of erection, and three more urgently demanded, were added to calls for missionary effort; and my mind was beginning to yield to unwonted feelings of apprehension, when a letter from the Hon. A. Kinnaird conveyed to me the animating intelli-

gence that we had been so kindly remembered for good. The results are already most cheering. Partly from former exertions made by the Rev. S. Hobbs, and partly from recent efforts, I am able already to report as follows,—

1500*l.* from Mauritius itself, for the purchase of five acres of ground at Vacoas, on which a parsonage, with an excellent dispensary attached to it, is now built, and an Industrial School, and a school for boys and girls; while a stone church is in progress of erection, to replace one of palisades, which is entirely rotten on the windward side.

Vacoas	£1500,	to meet	£500*
At Plaines Wilhems	250	„	250*
At Moka, the gift of a house, which is to be removed, and an acre of ground on which to build it, and a subscription of	225	„	225*
At Savanne	200	„	200*
At Seychelles (I hope) . . .	200	„	200
At Pamplemousses . . .	250	„	250

Port Louis, Mahebourg, Black River, still uncertain. At Plains Wilhems we have secured three acres of ground, with buildings on them, to be used for materials for a parsonage. This short sketch will show how fruitful the donation of 2000*l.* is likely to prove.

* Those marked with an asterisk are already paid.

CHAPTER V.

MADAGASCAR: EVENTS OF THE LAST THIRTY YEARS, FROM NATIVE RECORDS.

Before I proceed to give some details of my visit to Madagascar, it seems natural to advert, for a few moments, to the deeply-interesting subject of the past history of that island. Yet I cannot offer to my readers a mere repetition of a narrative with which most of them must already be well acquainted. In four or five different publications* all the leading facts of a history, which is almost without a parallel, have been made familiar to the English public. I shall not, therefore, present the same facts in any narrative of my own. But the progress of the Gospel in Madagascar has been marked by one peculiar feature. When the messengers by whom the message of mercy was first conveyed to that island were driven away, they left behind them scholars who could not only, under the teaching of the Holy Spirit, keep alive the flame of Divine truth, but also put on

* Such as, *The Gospel in Madagascar;* Mr. Ellis's *Three Visits;* and two or three other volumes.

record both the sufferings of the faithful followers of their Lord, and the chief events of their chequered career. These disciples, deprived as they were of all European help, took care to preserve the memory of the fearful scenes through which they themselves had passed. Every circumstance of importance in their long struggle with their persecutors was faithfully recorded. A portion of these interesting narratives has been placed in my hands, and I feel unwilling that so valuable a document should remain unknown. I propose, therefore, to print it, in the present chapter, as a fitting introduction to the account which I have been requested to give of my visit to that interesting island. And to it I shall append a few further accounts of the same description—letters written, many years ago, by the native Christians to their friends in Mauritius, narrating their trials and difficulties, and intreating advice and assistance. The first section of this chapter will appear for the first time in print on this occasion; the second will be gathered from published accounts, given at the time, *i.e.* many years since, but which, to many of my readers, will be still new.

I begin, then, with a portion of the native history, translated from the original Malagasy documents by one who was himself formerly a labourer in that island. The aptness of the Scripture citations will strike the reader. As a motto to the whole history, they placed at the head, Luke, xii. 32, 33.—"Fear not, little flock," &c. &c.

I.—The Suppression of Prayer to God.

(WRITTEN BY RATSARAHOMBA.)

'Not long will last
The night-storm;
Not many days
Bring only sorrow:
Yonder the dawn appears,
For happiness is near.

The clouds will break,
The darkness vanish:
Accomplished be the Word!
It cannot fail:
But we shall see ere long
The land good to dwell in."—*Hymn* 157.

It was in the month of March, 1835, that the Sovereign suppressed prayer to Jehovah God, and belief in Jesus Christ: in the first place, calling all the white people, with their wives and children, to assemble at Ambodinandohalo to hear the Queen's words.

Assembled, the word of the Sovereign was told by Ratsimanisa,—"As to you, whites, you can do this in the English language among yourselves; but my people cannot do so" (*i. e.* pray to Jehovah and Jesus Christ).

Then were the Missionaries exceedingly grieved, having no answer. Going to their houses, they could only pray to Jehovah to change the Queen's heart, if that were good, and to save the believers.

OF THE WHITE PEOPLE, MISSIONARIES.

This was the Testament given by Jesus Christ to His disciples,—*Matt.* xxviii. 19.—"Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost."

This is what the Missionaries have exhibited in these latter days, when preachers have stood forth with many good people, as it were executors of the will, to fulfil the Lord's commands. So, calling a Kabary (assembly), they said, Who is willing to go and teach the foolish and ignorant natives? Then there were those who replied, "Enough! let me go." So they divided the work and labour among all of them; and those that remained at home said, "Go, then, and we will support you, your wives and your children, in all your journey; for that is our share."

Those who went were called "Missionaries," or "Sent;" and they were not people of no standing, without fathers or mothers in the land of their nativity; but there were relatives, having grief to part with them, and friends who wept over them; and themselves also felt sorrow at parting with their relatives, for they left persons whom they loved, for their own love to the salvation of mankind and the glory of God upon the earth. But they gave their own lives willingly, and esteemed them as nothing, that they might accomplish and fulfil the will of God.

After this, a very stringent Kabary* (proclamation) was delivered to the people, telling what things the Queen

* A word used in various senses; as, in English, we have "Order," meaning either rank, or regularity, or a command.

Ranavalona disliked; viz. prayers to God. So she enacted a strong law on the subject: for she said, "This has changed the ancestral customs; and the things done by the nodor (ancestral) kings are what must be observed." So the people were forbidden to do these things again (*i. e.* to pray, be baptized, or anything of that kind, or the substance of it); and they were forbidden to pronounce the name Jehovah, or to say, Believe in Him, or Jesus Christ. For she said, "What are these words used by you? we know nothing of these words: for was it not Rakelimalaza (Little but Renowned One), and Ramahavaly (the Answerer), and Manjakatsiroa (the One King), who made Ranavalomanjaka to reign? So do not this thing," said she.

Then those who had done so were ordered to accuse themselves, each one telling what he had done, whether going to chapel, praying, preaching, or being baptized.

It was seen that the Queen was exceedingly angry: for the music ceased in the Palace, the cannon was continually fired off, and there was a great terror.

For about eight days the people went up on a hill to accuse themselves;* nevertheless there were some that did not go up, for they said to themselves, "We will wait for God, to see what Jehovah will do for us." Then the people feared, for they thought some would be put to death, and did not see what the Queen would do to them.

The Missionaries also had great anxiety: "for it was we," they said, "who first taught them, and these are our

* To give in their confessions; which were written down.

children against whom the Queen is angry." So their hearts palpitated extremely on this account. All of them then, except Mr. Griffiths, wrote a letter to the Queen, saying, "Let us tell your Majesty, if there be blame it is our fault, for we were the origin and authors of all this." Then the Queen replied that she did not blame them; but it was her own people she deemed guilty.

And the end of this Kabary was, that some were reduced in rank, and the tribes were fined; but none were put to death on this occasion by the Queen; but it was enacted that any who were guilty a second or a third time should certainly be put to death.

So when the Missionaries saw that there was no longer any means of teaching the people, they all went home in 1835, except the families of Mr. Johns and Mr. Baker.

Prayer did not then cease, for when God implants His Word in people's hearts men cannot root it up. For such has been from the death of Stephen (Acts vii.) until this time.

For from the beginning Christians have exceedingly abhorred backsliding from the knowledge of Christ; but would rather reply to their accusers like the reply of Peter (Acts, v. 29), — "We ought to obey God rather than man."

So it was in Imerina: for there were people who thought not of, nor regarded, the rigour of the Sovereign's law, but esteemed their bodies worthless as a bit of lost iron, and also their goods, that they might obtain that to

which God called them. For they followed the Lord's words, saying, "Fear not them that kill the body; but fear Him who can cast away the soul into hell:" (Matt. x. 28):* and the words, Luke, xiii. 24,—"Strive to enter in at the strait gate." So they went forward on this occasion; for they said, "We cannot enter the Kingdom of Heaven except through great tribulation." So they visited each other oftentimes; and when they met together they sang and prayed in whatever houses they assembled; and in the country in such places as were secret. And many people saw and heard this, but were not yet bold to accuse them.

II.—The Suppression.—another account.

Acts, iv. 17.—"But that it spread no further among the people, let us straitly threaten them, that they speak henceforth to no man in this name."

A day never to be forgotten is this day: for at noon the Queen Ranavalomanjaka ordered all the whites, whether English or French, to assemble at Mr. Griffiths'.

They sent to Mr. and Mrs. Griffiths to inquire if all were assembled. More than five times they sent. The reply was, "They are not yet come." The great ones therefore sent an aid-de-camp to collect them, for they were annoyed at the delay.

When all were come, the officers of the Palace, more than sixty men, entered, bringing the Queen's word.

* This is given from memory.

After Raininaharo, 11th honour, Chief Officer of the Palace, had spoken the compliments to the Queen, he said, "The word of the Sovereign to be told you, relatives and friends, is in writing." He added (addressing Ratiaray, 10th honour), "Read." It was read. He trembled whilst reading the Queen's word to the Teachers: for he knew that it could not be felt as agreeable, and liked by the Teachers (Missionaries and others).

Now the substance of these words was to be golden-mouthed to the whites, calling them relatives and friends, and thanking them for all their bodily and mental labours, teaching her people wisdom and good dispositions; but yet making a law to suppress at once the teaching of God's Word, praying to the God of life, observance of the Sabbath-day, public assemblies, baptizing, the Lord's Supper, the making of a Society (Church), and the pronouncing of the name of Jesus. So that thereby the labour of the Missionaries in Madagascar was ended. The Missionaries did not see any word of God by which they could reply to this message.

Some inquired from Mr. Griffiths, "How shall we reply to this?" Others said, "You must reply." So Mr. Griffiths said to the officers, "In a written word the Queen sends to us, so we will also put on paper our reply to the Queen's words." "Very good," said they. "So do, and send it to me," said Raininaharo. They departed.

Ratsimahavava (a slave of Raininaharo, put with Mr. and Mrs. Griffiths to learn household work, who had learned every night the Word of God), when he heard of

this suppression of the Word of God, said, "The Devil will dance to night."

They (the Missionaries) were in consternation at this message of Ranavalomanjaka. The Teachers of God's Word then wrote thus,—"This work we have been so long carrying on we deemed to be sweet to your Majesty, pleasing to you, and a thing you liked; as making your people wise, and cleansing your land and prospering your kingdom; therefore did we fatigue our bodies and make our minds anxious in teaching your people. Nevertheless, now, at this time, you do not like it, and forbid it: therefore are we surprised and annoyed that you prohibit the teaching of what is right and lawful."

Then came the Queen's reply to this,—"It is my people that I do not like to change the customs of my ancestors, and therefore I shall prohibit them."

Then the Teachers waited to see what the Queen would do to the learners. And on Sunday (8th March) following, the Queen's word was announced to the learners. The people (Ambaniandro) were collected at Mahamasina, to a Kabary, when the Sovereign's word was announced as follows, —

"This is what I declare unto you, Ambaniandro, (all my people), says Ranavalomanjaka; it is impossible that in this land there can be two (Sovereigns); it is not to be inquired to how many did the kings, Andriatsimitoviaminandriana, &c. &c., leave the kingdom, for to me only was it left. Behold then, you fellows, these customs descending from the twelve sovereigns are held by me,

Ranavalomanjaka; and now at this time that you fellows would change them, even these Vazimba (ancestors worshipped), and Sikidy (divination), and the Sampy (idols), and the customs descended from the twelve kings; I detest it (the change), says Ranavalomanjaka. If the ancestors' customs are contemptuously treated by people, that is a thing I detest, says Ranavalomanjaka. And these words which you fellows use, saying, 'Believe Him,' 'follow His ways;' those words, 'Baptism,' 'Society;' you fellows are following the customs of the whites, and on Sunday you fellows abstain from work, and you fellows required to swear and will not, but say, 'True,' 'Verily;' you fellows cannot be allowed to lean aside in this matter; and if you make yourselves masters in this, I hold this in aversion, says Ranavalomanjaka."

"Then," replied the chief judges, headmen (of districts), and military officers, "if such is the error (or crime) of your servants, so that on this account our Sovereign Lady is angry (for, indeed, it is in the sky there are no stumbling-stones, but on earth are causes of transgression); then, O Officers of the Palace! take these our words of reply, and say to our Sovereign Lady that it cannot be inquired to how many did the twelve kings bequeath this kingdom: it is to her Majesty alone: therefore, we plead guilty; for it is a thing done. So, whatever our Lady decides upon (as punishment) is to be thankfully accepted."*

* This is the technical language of complete submission.

To this plea of guilty the following reply was given,—"I esteem not 10,000 people to be many; but if it be a question of changing the rites and customs of the twelve kings, and rites descended from the ancestors, then would I cut off twice as many, so I swear (such is my past coronation oath), for I will not suffer fools in my land. Yet, on account of those words of the people, and their supplication for pardon, behold! I give three days for self-accusation in this matter. So, let each one come and confess; for, if thou (each one) dost not confess in this matter, but art convicted by accusation, thou shalt be put to death by me, says Ranavalomanjaka; for I am a Sovereign that will not deceive."

The people again replied, thanking the Queen,—"It is agreeable to us, sweet to us, swallowed by us, what you say, O Rabodonandrianampoinimerina (the Queen's title of honour); and we make a plain plea of guilty, for we have done this ourselves, our wives, our children, and our families: so, whatever our Lady determines, we render thanks to her, whether it be long or short" (for a less or more severe punishment).

Then the Kabary broke up, for it was evening.

On the evening of the next day all the whites were again required to assemble at Mr. Griffiths' house. Then came Raininaharo, 11th Honour, along with his companions, officers of the palace, bringing a letter from the Queen, saying,—"You can abstain on Sundays, being each one a white person, and observe your customs; but those taught by you must not abstain or observe your

customs: moreover, if you do not teach figures (arithmetic), then you must cease to teach" (or they may cease to learn).

They then went to Ambatovinakey* and proclaimed, —"You fellows, who kill the moon in your houses (desecrate the month by observing Sunday), as if you (mean wretches!) could see the moon before the beast of the field!† Such has never been my word, says Ranavalomanjaka, nor a word of the officers of government, nor of the twelve sovereigns; but you are usurping, changing houses (having secret conventicles), and doing your own wills, not abiding under the reign established by Radama, but changing the kingdom."

Then the people replied,—"We plead guilty on account of these things, done by ourselves, by our wives, our children, and our families; for we thought it was good in our land. Yet now, as our Sovereign Lady does not like it, we plead humbly: whatever our Sovereign Lady does, is accepted with thanks." The bearers of the Queen's message then replied, saying,—"Let each one among all of you have his or her name written down, with what transgression he perpetrated, were it only once; tell of the houses where you have done this, and what you have done. You, soldiers! make a separate

* A place of public proclamation.

† The new moon is observed for the Queen to announce the first of the month from the mountain-tops, before even animals, which are always on the look-out; hence it is an impudent assumption to change days.

list, telling what you have done, and your names. In like manner let the scholars, people, and slaves, give in these particulars." Then the word-bearer of the Queen went home, and the people dispersed, going to have their names written down, and the confessions of all learners. Some said,—"To look for pretty women was our end in going to places of worship on Sundays; for there were assembled the cleanly and handsome when Sunday came round." Others, at Analakely,*—"We were doing work for the Government service under the white people, and they would not have liked us if we had not gone; therefore we did so." Others said,—"We, indeed, were baptized, but we had no belief; so, when the Queen prohibited baptism, we went away." But the larger number said,—"We were indeed baptized, and prayed in many different houses, of which we cannot tell the number we frequented, for we prayed every morning and evening, and on eating or drinking, or whatever we were doing: so, whatever our Sovereign Lady determines, we must give her thanks." Others, who had not been baptized, yet made confession, saying,—"We have indeed prayed, we know not how often: so, whatever our Sovereign Lady determines, thanks be to her."

Then were separated those who had been baptized; and they sent this reply to the Queen,—"Take this our message to the Queen, that we have in truth been baptized; then, whatever our Sovereign Lady decides

* A great soap manufactory.

upon, we render thanks." When the Queen had heard these messages she replied,—"I have heard your statements; let them all be put into one list." Then they were made into one summary writing.

There was one man who had not had his name written down (he was said to be, like Rafaralahy, afterwards put to death); he went to the chief judges to accuse himself (confess to being a Christian), and said,—"I come to accuse myself, for I often prayed, and went to the places of worship frequently." It was asked of him,—"What! are you, then, that fellow?" "Yes, I also." They said,*—"Now, fellow, make a prayer, and let us hear it." He immediately knelt down and prayed thus,—"O God over all! Lord of heaven and earth! who hast given us hands and feet! have mercy upon us sinners, for Thou oughtest to be exceedingly angry on account of our transgressions and our failings. And bless the Sovereign of this land; prosper her Government in the right and fitting ways, that her subjects may dwell in peace. Strengthen her servants, subdue her enemies. Let her advisers have just designs and suitable thoughts, to benefit her land, and make her people wise, and to prosper her kingdom. Bless all the people; the Judges and the Officers, the Civilians and

* These were the judges in civil cases, and not inclined to carry out so unprecedented a law: true, it was the military statute law, but they did not like to be the Queen's executioners, to put the Christians to death merely for doing what the Queen disliked.

the Soldiers; whether men or women, little or great. Rejoice the afflicted; heal the sick; make the fools wise. Forgive our sins and our errors, because of the sufferings and death of Jesus Christ, Saviour and Redeemer."

Before he ceased to pray, the Judges said,—"That is enough, for we do not see his fault; but it is the changing of ancient customs that the Queen dislikes in this: so, go home, for we have heard the fellow's prayer."

Then all the praying people assembled together, each division collecting together with their companions, to write their names and self-accusations, as the Queen had commanded. Soldiers, scholars, civilians, slaves, each were put down on one paper, and in four divisions. When it was finished, and all names and confessions were entered, it was taken to the Queen.* Oh, how anxious was the talking of the people when this document had reached the Sovereign! for they said, four or six out of these four classes will be put to death for doing what the Queen does not like. When the teachers heard this, they wrote a letter to the Queen, in which they said,—"May it please your Majesty, we humbly beseech; be not needlessly angry with the people that prayed and learned from us, for if there be occasion of anger, and something you disapprove,

* I heard the numbers of the names estimated at about 850, besides others, making about 1000; but they got tired of the work, and stopped it.

which you deem to be guilt, we who taught are they with whom you should be angry, for with us exclusively they found these things, which did not arise among themselves."

The answer of the Queen to this was,—"You incur no blame and guilt on this account, but what you did was good: but what angers me with the people you taught is, that they change the customs of the ancestors; for they go to the praying-houses continually."

All desired the return of the Sabbath-day; nevertheless fearingly, for fear and the trembling of death had fallen upon a great many at that time: for it was thought that many would be put to death among the people that prayed to God. Especially severe was the message sent to the twelve chief learners under the Missionaries, and to Razafimanana, an officer of the 10th honour (a General); so that there seemed to be no hope for their lives: they must, it was thought, suffer death.

Now, on the evening of Saturday there was a dreadful storm of wind, with rain, thunder, and lightning—"such as had never been seen," said the old people; so that the trees were torn up by the roots, and the house of the great enemy of the Word of God was thrown down (he by name Rainiharo); and many other houses were destroyed in the villages around on that night. Mr. Griffiths went to Rainiharo to offer congratulations, after the custom of the people on such occasions.

And there happened to be a soothsayer passing by,

and he cried out, "Ah! God is firing from on high!" Some ignorant people said, "The God of the whites, perhaps, is angry with the Sovereign for the suppressing of prayer; for never have we seen any storm so wonderful as this."

Nevertheless, on Sunday there was no commotion whatever, or talkings; but the town of Antananarivo was exceedingly silent, whether in the palace or the city; but soon after noon-day on Monday, at about three o'clock, the cannon were fired to summon all the praying people to assemble together. There was great terror. Many said, "The Kabary will be held at Ambatoraka." *

So the greater part of the people said, "Some will probably be put to death." At length, when they heard the voice of the crier calling out to the praying people, "To Andohalo! to Audohalo!" then the hearts of all the praying people were comforted, for it was understood that there would be no execution if the Kabary were held there, for it is not the custom to execute criminals there.†

When all were assembled at Andohalo, those bringing the Sovereign's word arrived. And this was the reply to the people's pardon-begging, and the conclusion of the edicts addressed to them,—

"Now this is my declaration to you, subject-people,

* A place where death-sentences are pronounced.

† It was the design of the military officers, the real government of the day, to create great terror; and as nobody was in the secret, we were all in a state of great terror, though death could not legally be inflicted.—*Trans.*

saith Ranavolamanjaka. I would have had these people put to death, if it had not been for the pardon-begging of the Ambaniandro (loyal people); but, on account of the plea for pardon made by you, this is my edict,—Every sixth shall pay a fine of unbroken money (the whole dollar); and the military officers, and civil officers over hundreds, shall be reduced to half their rank. And as to Ratsimiharo, this is the Queen's declaration to him,—If he had not been a part of me and companion, I would have put him to death, saith Ranavalomanjaka; but he shall be reduced two degrees in rank. And as to Razafimanana, (the General), because he acted without asking leave of me, but did his own pleasure, therefore he also is reduced two ranks. And with regard to Ravalisa, 8th rank, officer of the palace, who said, 'These fellows would have led me to prayer, but I would not,' I will raise him and add one degree to his honour, saith Ranavalomanjaka."

Some of the people remarked, "Ah! this man was wise in not knowing the Word of God." Others, who knew the Word of God, said, "They who are praised of men for unrighteousness, are an extreme abomination in the sight of God."

This was the great law of suppression under which the Christians suffered for twenty-five years. It was fully accepted by the people.

On this occasion, the Sovereign proceeded to enact a most severe law, as follows,—"If any are guilty a second,

especially a third time, they shall not live; I will put them to death," saith Ranavalomanjaka. Then answered all the Kabary answerers, all the heads of the people, and the military officers (in the name of all the classes), and said, "Firstly, let us render thanks, Rabodonandrianimpoinimerina,* for thy favour and regard to us, our wives, our children, and our families, by which thou dost not put to death, dost not destroy us, on this account. It is grateful to us, swallowed by us, sweet to us. Thanks, exceeding thanks, to our Sovereign Lady. Moreover (to the Queen's messenger), take this our declaration to our Sovereign Lady,—With regard to these words of thine, which no one can alter, that none must transgress a second time, especially a third time, there is no hatred of wives and children, no disregard of relations, that we will not show (to fulfil the law), but we will deliver them up, and will take heed that this shall be no anxious care to our Lady."

Then they delivered the Hasina thereupon (a form of tribute in token of loyalty), and the Kabary broke up.

Then also all the believers thanked God for saving them from the fear and tremor of death; for they said, "Blessed be God, who hath not dealt with us after our sins:" and they rejoiced in Jehovah at that time. (Hab. iii. 2. 1 Sam. ii. 1, 2. Gen. xxxii. 9, 10.)

The people then asked permission (from the Government), saying, "Where shall we put the books of in-

* A great title, signifying "The Lady Sovereign served by Imerina."

struction given to us by the white people?" On the morrow they were told,—"Bring all your books to Soavindrainihanjaka; let not one hold back a single one at all." And this was made perpetual. Therefore, many of the scholars feared to keep any book having in it the name of Jehovah and Jesus Christ. Greatly was the grief of many augmented, for they had hoped to kindle a lamp in the midst of darkness. So the greater number delivered up the books; yet were there many who retained small portions of the books of instruction.

Afterwards, when some of the scholars taught by Mr. Griffiths resorted to him (as school-children), and did not bring their books and lessons, not even one, Mr. Griffiths said, "Where are the books I gave you?" They replied, "We have delivered them all at the Soavindrainihanjaka." Mr. Griffiths said, "How is it that you have given up my property there? Many of these books do not contain the name of Jehovah and Jesus Christ. Go and fetch them quickly." So the scholars went and told the rulers, saying, "Mr. Griffiths has ordered us to fetch the books: for there are many among these books without instruction of the Word of God." The reply of the Sovereign was, "Take all the books to Mr. Griffiths (without exception)." Accordingly, on the morrow, the scholars brought all the books to Mr. Griffiths, so that the east of his premises was nearly filled with them.

And many there were who hid books of the Word of God, putting them into small boxes, and burying them under the earth in each one's house, drawing them out

at night-time to be read; for they could not of all things abandon the words of eternal life. And some who had many books brought one or two to Mr. Griffiths; and their language was, when they delivered up the Baiboly and the Testamenta (they called the Old Testament "Baiboly"), while tears fell from their eyes, "We must not hold fast the lamps (or lanterns) to enlighten us in the dark, and to point out to us salvation from everlasting sorrow and suffering." And, "Happy were we when we saw that word (of God), and heard the word preached to us." Never can it be forgotten; but our fathers, our mothers, our children and our relations, occasion us fear, remaining in darkness, not to see the light. For we had hoped to be able to teach them to know God and Jesus Christ the Saviour; but now the means of teaching them are shut up. For the Sovereign will not allow them to be spoken to and taught any longer. This is our grief, making our tears to fall day and night, that, absolutely, there are no means of teaching our children and relations, and of speaking with our fathers and mothers forthwith.

Now the Christians were "tampina,"—shut up, sealed, corked (as the word means), as a bottle that must only be opened by the master. No foreign help, no open sympathy: left to themselves and to God.

III.—The First Persecution, 1836, 1837.—Rafaravavy and her Companions.

Jer. xliv. 4.—"Do not this abominable thing which I hate."

Now after a short time from this period the praying progressed again, and we remembered the word which says, "If we cannot free ourselves from them who speak on earth, how much more from Him who speaks from Heaven!" Heb. xii. 25. (Quoted from memory.) At this time the number of the people serving God multiplied, and strengthened in mutual love: and the very slaves who afterwards accused her, came to learn from Rafaravavy. So they (the Christians) had prayer on the hill-tops, and in houses, where they met together, as they had formerly. Consequently, on the 26th of Adimizana (7th month, now near the end of the year), two persons, her slaves, made a compact to look and hear again, that they might lay an accusation. The names of these accusers were Rakasikia and Rambodotafikia; and the names of the accused were, Rafaravavy, &c.—eight names.

They laid their accusation before the authorities, who conveyed it to the Queen, who ordered them to be touched (apprehended) by the bearer of the silver spear, called The Hater of Falsehood. And the charge against them by this officer was, "Praying and doing what the Queen has prohibited you from doing." So these were each of them apprehended, and shortly sentenced thus,—"Of the men, they are to lose wives and children (re-

duced to slavery), and for their persons the Sovereign will decide; and for the bodies of the women also her Majesty must choose." Thus accused, they replied, saying,—"We cannot deny that we prayed to the Lord of heaven and earth, indeed; therefore, whatever our Sovereign Lady does must render thanks (or praise, honour) to her." Then were they questioned, and strongly pressed thus,—"Who, individually, are your associates?" they inquired, but no one would tell. Yet there was one of us that boldly gave some names. It was Rasalama (the first martyr). She expressly named Andriamanana, and Rainitsieva, &c. (Five names of the most devoted Christians are in the list.) So these also were apprehended, as had been the former; and the men were condemned to lose wives and children, and the Queen to choose what should be done to their persons, as also the persons (bodies) of the women. There was not one of these that denied having prayed; so their property was all confiscated, and they made ready (as having to be sold into slavery). After this valuation of them, their friends gave bail for them for a short time, when they were all taken to Ambotondrafandrana (to be sold), except Rafaravavy, since it was thought she would be put to death: so she was put in bonds in a separate house. So they were all appraised at Ambotondrafandrana, and it was proclaimed,—"These are reduced to slavery for ever and ever—not to be redeemed." Then the appraised were all put into one house, to be guarded until purchasers were found, and the men were chained: but the women were not bound.

IV.—The Killing of Rasalama, the First Martyr, 1837.

"These are they which came out of great tribulation, and have washed their robes and made them white in the blood of the Lamb."—*Rev.* vii. 14.

"And they overcame him by the blood of the Lamb, and by the word of their testimony: and they loved not their lives unto the death."—*Rev.* xii. 11.

When they had all entered the house appointed by the Queen, then spoke Rasalama,—"If I see the Tsitialaingia* coming I rejoice, for I have hope of life in heaven."

When the guard in charge heard this, he bound her strongly, and she rose up to be bound; "for most worthy am I to bear this," she said, "whether it be blows or bonds."

She also spoke much and sang in the house, and the master of the house was angry when he heard it. Rasalama also inquired what words of hers they had reported to the ruling officer. Then said the messenger, "We reported nothing except the words saying, 'If I hear the Tsitialaingia coming I rejoice, as having hope of life in heaven.'" "Why," said she, "when I spoke so many words, did you report so few trifling ones? In vain is the net spread if the bird is not caught." She also said, —"The master of sorrow is nothing, but it is the scoffers

* Officer bearing the silver spear.

that are dreadful."* Then again she spoke,—"Alas! alas! the kingdom is destroyed." Then said the guard and the master of the house,—"What is it, you slut, that should destroy the kingdom?" They then beat her severely, and bound her fast; neither did they cover her with the lamba (outer garment). Then she said to them,—"You will see evil when the last man comes," (meaning death). Again she spoke,—"I ask, sirs, my garment; for I am now cold." And she prayed. Then they gave her the garment, when she said,—"Yea; for she who asketh, receiveth; and to her that knocks, it is opened; and, moreover, they seeking, find." Then came again the writer, saying, "Put in good order your words, for we do not perceive what words we should write to be taken to the Queen." She replied again,—"Yonder is where I would be joined (meaning the house of Rafaravavy), to be a substitute for my companion; for behold you say, 'Rafaravavy shall be put to death': it is not she who shall die, but I shall be killed in her stead. And as to these men, Indraintsieva, east of Analakçly, and Andrianantoandro, who told of them? Was it not I only? And shall not that be for their glory? (One of these, in fact, suffered martyrdom in 1840.) There was no one to raise them up, so I exalted them. And as to these, Ratsarahomba, and Ratiaray, and Ramanakoraisina, these shall be my associates when the last man comes." She then said, "Andriamatan (means, eyes pressed), and An-

* That is, as if it were said, "The Queen is not much to be cared for, but evildoers or speakers are a dreadful thing."

driamarivo (stoned), and the last man, (death.") (This is unintelligible except the last.)

After this, they offered her rice to eat, but she said,—"This little rice is brought to bribe us; but when shall it happen that Rasalama shall serve Ingiahivony?"* (The officers took the condemned Christians at a nominal value for slaves, &c., but she would sooner go to heaven, the land of liberty and purity.) Again they pressed her to eat, the master of the house saying,—"If you will eat, we will relax the fetters." "Yes, then, I will eat a little," she said. So they loosed her chains again. Then she clapped her hands and said,—"With these I received the Bible, and I read it." Afterwards she spoke in like manner, on recalling the taking away of her garment,—"Why did you dishonour the Queen? Am I not of one kind with her? for, is she not a woman as well as I?"

The landlord then spoke to all present, saying,—"If even a dog's mangled carcase were hung up over me, when should I be found doing what my Sovereign Lady disapproves? Would it not be better to precipitate one's self over the rock than do what her Majesty dislikes?" Rasalama replied,—"Here thou, Ramiandravola, sayest, 'If a mangled dog were over me, when should I do what the Queen dislikes?' And if to be thrown from the rock of making right (name of the

* The language is strongly negative,—"Shall I become the slave of Ingiahivony? No, never! Let me go to Christ and heaven!"

rock over which criminals are thrown), how should I not follow the Queen's words?* Oh, you shall see evil when the last man comes; for, don't you understand that the last man is Death?"

They now removed her into a separate house from the rest. And when she was to be killed they put on the death-manacles, and led her by the chapel of Mr. Griffiths, for it had been her house of prayer. Then she said to the people accompanying her,—"In this house I heard the words of the Saviour; for here was I taught, as by a father and mother, the word of the Saviour." She was then condemned and led to execution, they proclaiming to the people,—"For being high-mouthed, this one is put to death, O Merina Ambaniniandro! So I announce to you, she would not wait for my judgment upon her, therefore I have put her to death." Still, on the road she continued to sing, for she hoped for the life in heaven; so that some people said,—"Where is that God to whom she has prayed, that He does not save her now?" The rest of her associates were brought into slavery, and divided amongst the military officers.

* This is one of the strange sayings they often use to express themselves strongly—here for unbounded loyalty and subjection.

V.—Rafaralahy, a Soldier: the Second Martyr put to Death, 1838.

"Be thou faithful unto death, and I will give thee a crown of life."—*Rev.* ii. 10.

After a short time—about five months—there was another accusation laid in the month Adaoro, 1838 (perhaps April). There was a man named Rafaralahy; this man made great progress in belief and in the love of God and Jesus Christ; he also manifested great kindness to people, and he taught his wife and the servants (slaves). Many people had affectionate friendship with him. There was one man, Rafiakarana, in trade with him, so that they two were close friends, and they conversed about the Word of God, which it was forbidden by the Queen to do. That conversation caused his death, since he disregarded the prohibition of the Queen in this matter proclaimed to the people.

For after a while he showed to him (Rafiakarana) the Bible and some other books which he possessed. Rafiakarana was astonished when he saw these, and exclaimed, "What, here then is England! and Mr. Griffiths (the Missionary) is yet here, and I almost get into danger!" After awhile they two estimated their stock, and it was with the money of Rafaralahy the business had been carried on; that caused the dispute. Rafaralahy suffered awhile and did kindness to Rafiakarana, for he wanted to have no dispute whatever with him, but endured, though the money was his own in fact. Then rose up again Rafiakarana and

his associates to accuse Rafaralahy that there was again prayer with him.

Rafiakarana also elevated the kiady* over the rice and small property—all of it—saying it was his. He then laid claims of debts upon Rafaralahy, and seized three of his slaves, sometimes saying, "I have debts due to me from Rafaralahy, and seize you in payment;" and sometimes saying, "When he prayed I took them." In short, his assertions were continually changing. Nevertheless, Rafaralahy had made over these slaves to his mother and sister; and in fact the Queen's judgment was given to restore to him the rice and small things which had been claimed by Rafiakarana, so that he did not obtain a farthing; yet he desired again to get the land of Rafaralahy's relations. In short, there were no persons, whether military officers, or believers or unbelievers, among all the people, that did not hate Rafiakarana on account of his deeds, and he is now very miserable in his living among the people in his own fellowship (acquaintance).

Then came the Tsitialaingia to apprehend Rafaralahy, and he could not deny the accusation. He was pressed to tell of his associates (turn informer and save himself, as was offered to all), but he did not tell; so a confiscation was ordered. They therefore took his person and his wife, and bound him in his house. And in the house he was confined: so they cooked rice, and placed it before them all; and when they had eaten about a mouthful, just then the executioners came to convey him to the place of execu-

* This was a pole, to signify that he claimed the property.

tion. And they inquired, saying, "Is the prisoner here?" The people in the house (his wife and two slaves, with the aide-de-camp and others), gave no reply: but he himself replied, saying, "Here I am." They then removed the chains from his legs and took him forth, tying his hands behind him. So he went out, showing no fear whatever. And he clasped hands with his wife and bade her farewell. Now, when approaching the place of execution, he turned his head to look at the slaves and smiled; and he spoke, but the two servants did not hear what he said. He went a little further and then looked back again, and said to the slaves in presence of the people, "Be not vainly grieved for me, but take heed to your own deeds; for this will beautify* me." Then the people reviled him exceedingly on account of that speech. Again he looked back on the servants and smiled. Arrived at the place of death, the executioner said, "Make haste now." Then he said, "Do not needlessly hurry me, but let me retire by myself a little." Then he kneeled down, and so was speared; and he died. His brother then begged his corpse, which was given, and it was buried.

It was on Monday, the 19th of Adaora, 1838, that Rafaralahy was apprehended on account of his praying. His wife, children, and property were confiscated, and eventually himself put to death. On the morrow, Tuesday, his two slaves went to see him, in the house where he was bound, along with a certain aide-de-camp; and it happened while they were there the rice was ready, so it

* Mahamandina—to cleanse, polish, &c.

was set before them; and when they had taken one or two mouthfuls, the six men appointed to take him suddenly approached with a loud noise, and called out, outside the house,—"Where is the prisoner bound hereabout?" No one replied, and they inquired again. Then Rafaralahy himself replied,—"Here I am." The men said,—"Stand up, fellow." So he stood up; and he, the man and his wife, clasped each other's hands. The executioners took a small rope from the place of his rice, then they removed the iron chains from his feet, and tied his hands behind him with the cord. On being thus taken away, he bid farewell to his companions in the house; but nobody replied, for there was terror upon them. So they took him away. The four of the men went two on each side of him, and the other two went before, carrying the spear to the place of putting to death, Ambohipotsy. And those two servants (slaves) of his, as also that certain aide-de-camp, were there.

The gentlest and kindest of men, he showed strong affections, but no fear.

When they three came to the brother's house, they found the people of the house cooking rice to send to him; so they told them that Rafaralahy was dead. When his brother heard that, he started off to go to Ratiaray (a palace officer), and to the relations of Rafaralahy, that they might beg his corpse from the Queen. Arrived there (at the Palace), they told Ratiaray, who went to the Queen to beg the body. But the brother of Rafaralahy returned to watch by, and save the body, lest

it should be devoured by wild dogs, whilst the relatives waited the Queen's reply. It was getting dark; he stood astride some hours, I believe, over the body, holding his eight-foot long spear grasped in both hands, to keep off some twenty or thirty dogs, and killed six or eight. At length Ratiaray returned, announcing that the body was granted. Then Rafaralahy's two slaves went, accompanied by four men, borrowed by the brother from the relations, to fetch away the body. It was night, and an exceedingly dark night; so they carried the body. They went eastward, below Antananarivo (several miles); and just as they reached Ampefiloha, west of Anjanahary, the cannon was fired off, signifying bed-time (about 9 P.M.). Arrived at Ambavahady, in Janahary, they laid down the body to go and buy a shroud, and fetch persons to assist in the burial. When all met, a third part—being a great number—went before to dig the grave. It finished, he was buried about the middle of the night. The burial ended, the people went home.

The papers given above appear, I believe, for the first time, in English; and they will hardly be read by any without interest. But besides these, there are a few other documents of the same class which were printed in a Missionary periodical, some years since, but which have only been partially given in the works recently published on the subject of Madagascar. It has been sug-

gested to me that these native records of the days of persecution ought not to be suffered to drop out of sight, and that it would be advisable to add them to the previously untranslated narratives which have occupied the former part of this chapter. Yielding to this suggestion, I shall here give some of the more interesting of these journals and letters.

The first that I shall give is a letter to friends at Mauritius, dated June 25, 1841,—

"Our salutations to you, say the little flock in Madagascar. Through the blessing of God on us we are yet alive, and do not forget you and all our friends. This is what we have to communicate to you, beloved father; the affliction which has occurred to us, and of which you have heard, greatly increases. Executions, ordeals, and miseries increase throughout the country, so that three thousand persons have lately taken the *tangena* (poison-water) at Vonizongo, by order of the Sovereign and the officers; and in other places it has been the same. The wretchedness of the people is unutterable; it is exceedingly great through the country, and we announce it to you, our friends in the Lord. However, through the blessing of God, we are able to send you this letter. Do not forget us; do, sir, let us all be remembered by you. We have received your letter conveying your salutation to us all. We now send you the bearer of this letter to see you, and his meeting you will be the same as if we ourselves met you in person. He has our entire confidence; and he is acquainted with us all. You may safely tell

him whatever you have to communicate to us, and whatever he tells you, *that* you may receive as our communication. He has done all he possibly could to preserve the little flock; tell him what you advise us to do. Do rescue us, beloved father, if possible. If God be not our defence, we are dead men: we are as a city set on a hill, that cannot be hid. The bearer of this letter cannot write: will you please to put in writing what you have to say, lest he should forget it.

"Our service under the government continues to be exceedingly severe. When the children of Israel served under Pharaoh, perhaps they obtained some little respite; but ours is incessant labour: we must work both day and night.

"With regard to the number of our little flock, the bearer of this will tell you, if you ask him. Our especial salutations to you; you are as our anchor, and we have seen how zealously and devotedly you have laboured for us; and not only for us who survive, but for them that have fallen asleep. May the Lord bless you in all your work, and may you not lose your reward!"

A second letter was written by four other Malagese to the same friend,—

"*June 26th*, 1841.—To you, beloved friend, health and happiness. We have received your letter, and the various things you sent with it. May God bless you! May Jehovah God lift up upon you the light of His countenance, for the compassion you have shown to the suffering and afflicted people of God! It is not in our

power to repay you. May He bless you, and all that is yours, whether in going out or in coming in!

"You desire us to come to you.* That is good; but there is too much on the road at present to permit the attempt: many are engaged, going and returning, in conveying timber for the Queen's houses. The path, therefore, dear friend, is too difficult as yet; but, through the blessing of God, we do hope to meet you.† You exhort us to take courage, and not to be cast down. We accept your exhortation, and rejoice. You ask us also if there is anything we want; and desire us to tell you. Now there is one thing that much afflicts us,—our want of Bibles. We can conceal them, though there are many enemies. Those we possess are becoming quite worn out.

"With regard to our means of livelihood, it may be said, we have and we have not. All our property was taken from us before we were reduced to slavery; and we are not yet free, but remain in servitude. However, it is the word of the Lord, 'Consider the ravens, they sow not, they reap not, yet God feedeth them:' and so, beloved friend, the Lord has pity on us.

"We have been in very great affliction and danger, but God has mercifully preserved us thus far. Salutations to all the congregation with you, from the little flock scattered, for the shepherds are gone. However,

* *i. e.* to escape to Mauritius.

† Being known as Christians, it was needful to keep out of sight.

we still meet and visit each other occasionally. Our faithful companion conveys this: do not hesitate to place confidence in him."

In the following year, they wrote as follows,—

"*Antananarivo, July 8th,* 1842.—May you live and be blessed of God, O beloved friend! And how are you? for we are in the enjoyment of health through the blessing of God, and we now inquire after your welfare in a letter. I tell you that our trials are greater now than ever, because the number of the persecuted Christians is increasing daily. The officers of the Queen are searching for them everywhere, to put them to death. We do not know what to do, as the road for escape in all directions is almost impassable, and our hiding-places are nearly all known to our enemies, so that the persecuted Christians are at present truly afflicted. If you can fix upon any plan, or find any way for us to escape, write to us immediately in answer to this letter. And may you live and be blessed of God, O beloved friend!"

"*Antananarivo, July 16th,* 1842.—May you live and be blessed of God, O beloved friend! How are you and your family? I am in the enjoyment of health through the blessing of God, and am alive to inquire after your welfare in a letter. And I tell you, my dear friend, that the present trials of the Christians are very heavy to be borne by flesh and blood, but they are even light to be borne by the mind and soul that lean on the Lord.

"I tell you that two of our number have been accused and condemned (as the others had been before) to per-

petual slavery. Four brothers have been recently accused and pursued. Obadia and Ralaijao they could not find, as their friends succeeded in concealing them, but Rabearahaba and Ratsitahina were caught and put to death, in Vonizongo, on Sunday and Monday markets, and their heads were cut off and fixed on poles. The persecutions are carried on with such vigilance at present as to make concealment extremely difficult. Leaning on God's mercy is our only hope of existence here.

"I received letters twice from you; one from Tamatave and another from Mauritius, in which you have truly sympathised with us, and given us excellent counsel. I told you in a former letter, that the Queen ordered the *tangena* to be given me, but by the blessing of God I got over it. Join me, O my beloved friend! to bless the Lord who hath blessed and preserved me alive. Five of our friends are hiding themselves with me, and I shall take particular care of them; but the others go from place to place to seek for something to support nature.

"I assure you that I shall pay the strictest attention to what you have told me, and shall do all that lies in my power, by the help of God, to commiserate our distressed and persecuted friends, even after every farthing that you have placed in my hands is spent.

"May you live and be blessed of God! saith your friend."

"*Antananarivo, July* 21*st*, 1842.—May you live and be blessed of God! And how are you and your family? I tell you, O my beloved friend, that our troubles are still

increasing—a letter arrived yesterday to inform us that the robbers, on the 12th instant, discovered two of our sisters in the deserts—Rafaravy and Razafitsaroana, and took them away from their concealment.

"These five robbers went up to the village in the night, after all the people were gone to sleep, and found the two women in one house. They tied their hands and feet, and carried away their clothes, and everything they found in the house. They returned to the house to seek for tobacco, and, in searching for it, they discovered our two sisters concealing themselves in the rice-cellar, and carried them off. As to the little money you have placed in my hands, I shall pay the strictest attention to distribute it among the most needy and distressed Christians. Remember me to all friends, and may you live long, and be blessed of God, O beloved friend!"

In the year 1845 they wrote as follows,—

"Our salutations to you. We inquire after your welfare. We are sorry it is so long since we heard from you. We earnestly desire to hear of your state, and should be delighted to see your handwriting.

"With regard to our condition here, we are well; but two sisters the Lord has taken away; and another, the wife of one of us. So far as we can judge respecting their removal, it is happy; for we indulge the hope that God has received them through the salvation which is in Christ. 'Blessed are the dead who die in the Lord;' and wonderful indeed is the blessing of God: for He has truly

answered our prayer, and your cries: so that, as to ourselves, not any of us have been apprehended by the persecution.

"The number of the learners is very greatly increasing; and those who were reduced to slavery, 'never to be redeemed,' have been permitted to be redeemed. Yes! wonderful and astonishing altogether is the power of God, for He rescues His people from the hands of the wicked; He redeemed Israel from slavery; and He plucks them from the hand of the devil, that they may become the people of God. Read Acts, v. 39.

"Be therefore strong in prayer for us, O friends! Tell all your companions, as widely as you can, that 'what is not possible with men is possible with God,' and 'none can hinder what He does.' Do not be unmindful of the children that God has given to be nursed and trained by you, for God will not be unmindful of you; and He will do still more abundantly! Therefore be earnest in prayer, O beloved! for prayer is power, and strength, and life; for God hears your supplications there, and sends His answers to us. We earnestly desire to have some spelling-books and reading-lessons.

"With regard to the general condition of the country, the people are more and more afflicted; the seasons are more and more severe; the work becomes harder; the imposed service more oppressive; and the Government does not change. Three of our friends are deceased (besides those before mentioned). We are not able at present to write at great length, because the opportunity of sending

a letter has come suddenly; but, if there should be anything else to say, we shall send again.

"And now, in conclusion, O beloved! when we examine the word of God from the beginning to the end, and the passages which are suitable to us in the Word, it gives us hope and confidence indeed. We see that God is powerful; that no one can pluck out of His hands, nor hinder that which He is doing. Read, if you please, Dan. iii. 27, 28; iv. 34, 35; vi. 20, 22. Earnestly, therefore, plead on our account and your own; for, if God be with us, who can be against us? (Rom. viii. 31–39.)

"We have been very much grieved to hear of the death of Mr. Johns: and yet again we rejoice, for he has been received by the Saviour.

"All the Christians in Madagascar present their salutations to all you that are in Christ Jesus, in whom friends who love one another, even though distant, are united in one,—say all your friends and companions in Madagascar."

The next document which I shall give is an account of the persecution of 1849, from the journal of a Christian native who was present. Some passages are necessarily omitted, for the sake of brevity,—

"The persecution was commenced on Monday, the 19th of February, 1849, by an order from the Queen's Government to demolish two houses which had been used as places of worship. This order was carried into effect; at the same time five persons were arrested and put in

irons. All possible means were used to induce these prisoners to reveal their companions: three of them refused, but two of the five at length gave the names of others, of whom four were immediately seized.

"On the 22nd, two other persons, a father and his son, were arrested. On the 29th, a number of the people were summoned to meet the officers of the Queen, to know her will as to the manner in which the Christians were to be dealt with. 'These are the words of the Queen,' said one of the officers,—'I ask you, saith the Queen,—tell me the truth,—tell me no falsehood. What is the reason you will not forsake this new religion and mode of worship? I have deprived officers of their honours (rank); put some to death, and reduced others to perpetual slavery; and yet you still persevere in practising the new religion. What is the reason you will not renounce it?' Whereupon two of the Christians, in the name of their companions, replied, 'that they were constrained (to persevere) by reverence for God and His law.'

"Another assembly of the people took place on the 25th, when the Queen's officers again brought a royal message, in these words,—'If any new religion or mode of worship, and especially this worship of yours, be introduced and practised in my country, I forbid it: it shall never be done. These are the things that are prohibited,—Baptism; the ceasing from work on each Sabbath, or seventh day; the forbidding to swear by father or mother, or by the Queen; the refusing to sacrifice bullocks, or to worship the idols. Therefore come

forward, all of you who have done these things, and confess, that I may determine what punishment to inflict on you; for if any one shall wait until he is accused by another, that person shall be punished without mercy.'

"On the 14th of March, nine persons, five of whom were women, belonging to the province of Vonizongo, when called on to take the oath prescribed, declared their adhesion to the Christian faith, and were put in chains and wrapped in mats. On the 16th, a soldier, who refused the oath of abjuration, was similarly treated.

"On the 21st, all the people who had accused themselves were ordered to repair unto Analakely, to take the oath, and to invoke curses upon their heads if they should transgress any more. But an officer of the 5th honour, when called upon to take the oath, replied, 'It is God alone that I worship, for He alone can do all things for me, and I shall not pray to any other object whatever.' So he was put in chains, to await the Queen's pleasure.

"On the 22nd, the swearing in of the people was continued, when two more persons, one of them a servant of Prince Ramonja, the Queen's nephew, refused, and were put under arrest. On the following day, there were two others. One of these, Ramany, stood up and said,—'I believe in God, for He alone can do all things; and I desire to obey whatever He commands me; but as to swearing by the Queen, or by one's father or mother—a lie is a lie still, whether you swear to it or not. I believe in God, and put my trust in Christ, the Saviour and Redeemer of all that believe in Him.' He also was

put in chains, to await the Queen's pleasure. At the same time, a female named Ranivo, of the tribe of Ralambo, avowed her trust in God and in Christ, and was put in prison.

"The next three days were occupied in inquiries among the people, as to the houses where they assembled to worship, and who were the preachers, when Rabetsarasaotra and Rasoalandy were mentioned.

"On the 28th, another large assembly of the people took place, when the officers of the palace delivered the Queen's message,—'I, the Queen of Madagascar, say that no religion whatever, besides that of Andrianimpoinimerina and Radama, and the ancestors, shall ever be introduced or practised in this my country; anything else is totally rejected by me. Had I not ordered the followers of the new religion to accuse themselves, they would soon have overturned the country. I deem them rebels; and I will tell you how I have punished them,—as the spirits of Andrianimpoinimerina and Radama have revealed to me.'

"The prisoners, before mentioned as having been put in chains, were then brought into Analakely, each being borne by two poles on men's shoulders, wrapped in mats, and their mouths stuffed with rags to prevent them from speaking. The female, Ranivo, alone being unconfined, and made to walk behind.

"The punishments were then proclaimed. 1. The wives and children of all the prisoners were reduced to slavery. 2. Those already slaves were condemned to work in

chains all the rest of their lives. . . . . 5. The multitude that accused themselves were to atone for their offences by paying each three bullocks and three dollars; but half of that sum was forgiven them. 6. The criminals in custody were, four of them to be burnt alive, and the rest, fourteen, to be thrown from the rock Itsinihatsaka, and their bodies afterwards burnt. This sentence was executed upon them.

"Then all the rest of the people were called upon to take the oath of allegiance,—drinking the holy water mixed with the holy earth taken from the tombs of the twelve kings. The Christians who had been condemned to slavery were then sold in the presence of all the people.

"The Prince Ramonja, the Queen's nephew, was condemned to pay one hundred dollars as an atonement, and Rajoaka, an officer of the palace, to pay fifty dollars; but both these penalties were afterwards reduced one-half. All honours possessed by any of the Christians were declared to be forfeited."

A list then follows of the numbers sentenced to these various punishments, fines, &c., and the whole number amounts to *one thousand nine hundred and three persons*. And this large number of Christians was discovered, more than twelve years after the last Missionary had left the island.

I pass over several years, and give a letter of the date of 1854,—

"*Antananarivo, 4th July,*—To the beloved Christian brethren in London,—We have received the letter written by you on the 7th of January, 1854, speaking of the afflic-

tion which we have endured, and telling also, to encourage us, of your love and oneness of heart with us in Christ. And we rejoiced greatly in God when we read your letter, for your reminding us of the love of Christ deeply affected our hearts. Read Rom. v. 3, 4, 5. Therefore would we praise God, the Father of Jesus Christ our Lord, who has blessed us and enabled us to bear those calamities. And we search the Holy Scriptures day and night; they fix our hearts, even though men mock and speak evil of us. Read Matt. v. 11, 12. 2 Cor. iv. 15–17. Matt. x. 22. And we praise the great Redeemer, who has chosen us out of the world to be His people. Read John, xv. 16. 1 John, iv. 10, 19. That also encourages us and supports us in the love of Him. And we desire that, by the help of God, we, together with you, may rejoice in the great Redeemer, who hath caused us to love each other greatly in His name. Read 2 Cor. iii. 5. John, xv. 5.

"And when we have examined and thought on the counsel given to us by you, then our hearts have been gladdened, and we have rejoiced, and we thank you in the name of Christ; for the counsel given by you to us has caused our hearts to be comforted and soothed in our faith and peace. And when we heard that Rev. W. Ellis and Mr. J. Cameron had come to visit and see us, and desired to see the flock of Christ, we were glad, and rejoiced greatly that you had sent them to us, that we might see their faces and shake hands with them: it would be like our seeing you all, therefore we rejoiced on that account.

"And we have rejoiced also on account of Rev W.

Ellis and Mr. James Cameron arriving at Tamatave from Mauritius, for we have received good counsel and the word of God from them; we also received letters from them, and wrote to them, and we rejoiced and were glad on that account. Read 2 Cor. vii. 6, 7; ii. 4. The books sent by J. Cameron and Rev. W. Ellis have come to us, but many are the people of God and they (the books) are not sufficient: therefore we say to you, Finish the work, for the people are diligent, through the great mercy of God. Then you who have sent, and we who have received them, may rejoice.

"And we also say unto you, beloved brethren, forget us not in your prayers in the day and in the night. 2 Thess. iii. 1. Col. i. 3. 1 Thess. v. 25. And now we come with our remembrances, and to make salutation to all the flock of Christ that are in your land, or in other lands, who have sympathized with us, and borne affliction with us. Acts, xiv. 22. Matt. x. 38; xvi. 24.

"We hear of the sympathy of the flock of Christ in your land and in other lands towards us. May we, with you, beloved brethren, praise God everlastingly for the grace of Jesus Christ our Lord. Matt. v. 7. May the love which comes from God, and the word of peace which is above all knowledge, be with you!"

One other letter, dated more recently, will fitly introduce the account of my own visit:—

"*Antananarivo, Sept. 11th*, 1861.—To Rev. Wm. Ellis. —We have received the letter that you wrote in the month of June, 1861, which came from London, and we rejoice

at the exhortation you gave for our continuance in Jesus Christ, and your remembrance of us in your prayers to God; and that the brethren and sisters with you ceased not to entreat God on behalf of the brethren and sisters with us.

"And now God has heard the prayers which we have offered to Him, and Madagascar is wide open for the Word of God; those that were in bonds are now all released from their chains, and are come to Antananarivo. The pilgrims that were in hiding-places are now to be seen; and these are now new things with us.

"On Friday, the 23rd of August, Ranavalona the Queen died, and Rakoto Radama was raised to be the King of Madagascar: on the 23rd of August, 1861, he, Radama II., was raised to be the King.

"But there was nearly a contention about it, for Prince Ramboasalama hired many people to set him upon the throne, and there was nearly a struggle at Antananarivo among the people. But God brought their foolish plans to nothing, and the officers, and the judges, and the leaders of the people were banished by the king, and sent away as exiles. Prince Ramboasalama was also banished from Antananarivo, and those people that were chained and banished were those people that were strong in persecuting the Christians. And now we thank God for subduing the enemy.

"When the people heard it proclaimed that Radama II. reigned, all the people, both great and small, rejoiced exceedingly; and the Commander-in-Chief, Rainiharo's son,

and his family, and some of the officers and Christians, did all they could to cause Radama II. to reign. But all these people had not power enough to do that; for it was God who sought to do good for Madagascar, and gave strength to these people to cause Radama II. to reign.

"And on Thursday, the 29th August, 1861, we that were in concealment appeared: Rainivao, Ramiandry, Rainiketaka, Razaka, Rabodo, and Andrianbahiny; then all the people were astonished when they saw us that we were alive and not yet buried or eaten by dogs, and there were a great many of the people desiring to see us, for they considered us as dead—and this is what astonished them. On the 9th of September those that were in fetters came to Antananarivo, but they could not walk on account of the weight of their heavy fetters and their weak and feeble bodies.

"And this we tell you, our beloved friend, that whosoever of our brethren or sisters wish to come up to Antananarivo, there is no obstacle in the way—all is free; for Radama II. said to us: 'Write to our friends in London, and say that Radama II. reigns, and say, that whosoever wishes to come up can come.' And bring all the Bibles and Tracts with you, for we long to see your face, if it be the will of God. We are much in want of medicine, for many are sick and feeble among the Christians, and we long for you to come up to Antananarivo. And we visit you, and we visit your wife, and we visit your children, and all the brethren and sisters in the faith; until we meet may God bless you.

CHAPTER VI.

VISIT TO MADAGASCAR.

THE subject of the evangelization of Madagascar had been familiar to my thoughts ever since my appointment to Mauritius. On the journey out, in the spring of 1855, I read Mr. Ellis's two volumes on the *History of Madagascar;* and when Mr. E. came out in 1856 I had several conversations with him, and took a deep interest in his proceedings. One part of my employment on board the "Lynx," in 1859, during the two months' cruise to the Seychelles and Chagos Islands, was a careful perusal of his second book, which is so well calculated to sustain any interest which may have been produced before as to the condition and prospects of Christians there. In the meanwhile, my own work in Mauritius brought me into contact with many natives of Madagascar, and I was led to admire especially the fervent zeal which they manifested for the reading of the Scriptures, and for the services of the house of God. One of my last acts before leaving for England in 1860, was to consecrate a chapel at the Morne, chiefly for the

use of Malagasy Christians; and when in London in that year I called at the office of the Bible Society, to convey to the secretaries the earnest request of some of those Christians for a full copy of the Scriptures; as they had only the New Testament. The reply was, that the plans entertained for revising the version had led to the delay in sending out more portions of the Old Testament. Various accounts reached me from time to time of the sufferings and doings of the Christians, especially one, which was so interesting that I have inserted it in the preceding chapter.

Under these circumstances, it was with real interest that I heard in the August of 1861 that the way was open for missionaries to Madagascar, by the death of the Queen and the accession of her son, Prince Rakoto Radama. On meeting the Rev. J. Le Brun in the street, and his announcing to me his intention of going to the capital in consequence of a letter written by the king to his father, I said to him, and repeated the statement several times to his brother, as well as afterwards to Mr. Ellis, that I would certainly go myself, if anything like an opening were presented. The Mission of Congratulation, which went from Mauritius in September last year, was strictly precluded from having any minister of religion in any way connected with it, so that I could not go with them. My own work also greatly needed me, as I was in the midst of preparations for confirmation, and in other ways hard-pressed, having recently returned from England, and I put off going till some future time. Much interesting

and valuable information was given me by various members of the Mission on their return; and when Mr. Ellis came to Mauritius on his way I had several conversations with him, in which we chiefly discussed the condition of the Christians, and kindred subjects. I told him, as he afterwards reminded me at Antananarivo, of my intention to go if an opening presented itself, and made what inquiries I could into the prospect of such openings being found in other parts besides the capital. About the middle of June I was told that Mr. Caldwell was going to the capital, to convey presents from the Queen of England to the King, and I at once decided on attempting to go with him, as I had travelled with him before; my simple object in visiting the capital being to ascertain for myself how far it was really occupied by Protestant missionary agents; what further openings there were, the nature of the operations required; and to get such a knowledge of the country and the people as would fit me to counsel and direct those who might afterwards be sent. I particularly wished to see the King, to tell him my plans, and to obtain his sanction.

On going to the Governor to lay the matter before him, I was very thankful to find that his Excellency quite entered into my views, that he would endeavour to secure me a passage in the "Gorgon," which was to take a special mission as far as Tamatave, and that he would ask me to present the Bible, which was sent with the Queen's sign manual in it. This was a most agreeable

communication, and I felt most thankful at the prospect of discharging such a commission.

On communicating my intention of proceeding to Madagascar to the clergy, and to different members of our congregations, it was met with warm support, and led, I am sure, to much fervent prayer. On the last Sunday of my officiating in the Cathedral, I thought it due to the congregation to give them my reasons for leaving them, though, as I hoped, only for a season, in the following terms,—

"Before I proceed to apply the subject which I have chosen to your personal meditation, there is another on which I desire to say a few words—my own intended visit to Madagascar. I feel, my brethren, that you have a right to ask the reason of my absenting myself for a time from the performance of my duties amongst you, and I also feel very sincerely and deeply my need of your prayers that the journey may be blessed of God, to the glory of His name and the diffusion of His truth. My object is to ascertain, by personal observation, what openings there are for the missionary action of the Church of England, that in continuing the correspondence, which has long been begun with our great Societies at home, I may be able to give the report of an eye-witness, and so to urge with more weight the appeal for help towards the great work of evangelization in Madagascar. One end in view in seeking this personal knowledge is to avoid anything like interference with the noble work of the London Missionary Society—a work

which has stood the test of long years of fiery persecution, and has left results full of promise for the future. In so wide a field, however, as that large island, with its several millions of inhabitants, there is abundant room for the independent operation of our Church; and while we are taught in our solemn services to pray so often that it would please God to 'make His way known upon earth, His saving health among all nations,' it is only the part of plain consistency, when God in His providence sets before us an open door, to endeavour to profit by the opportunity, and to seek to make that way known. The history of that island, especially during the last twenty years, has furnished abundant illustration of the statement of Scripture that 'the dark places of the earth are full of cruelty.' Its present condition seems to warrant the hope that the Sun of Righteousness is rising on it, with healing in His wings. There is every ground for expecting the sanction and encouragement of the present Sovereign to be given to every effort for diffusing civilization and education, and for preaching the Gospel of truth and peace; and it is indeed a most happy feature in the messages and tokens of congratulation sent by our gracious Queen, that a copy of the Word of God is to be presented in her name.

"My brethren, the spirit in which we should regard this beginning of effort made by our Church, should be a spirit of deep humility, realizing the tremendous difficulties which there are in the way of spreading the Gospel of Christ amongst a people who have so long been sitting

in darkness and the shadow of death—remembering the utter insufficiency of all human means in themselves, and at the same time keeping in view the mighty power of God our Saviour, who has promised to be with His servants in the endeavour to obey His command,—'Go ye and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you; and lo, I am with you alway, even unto the end of the world.' The spirit in which we should enter upon such a work is that of Psalm cxv.—'Not unto us, O Lord, not unto us, but unto Thy name give the glory, for Thy loving mercy and for Thy truth's sake;' and I would repeat again what I have often said before, and each time, if possible, with deeper conviction of the truth of the statement, that the first and most effectual help which the members of the Church can give to its Ministers, is the earnest remembrance of them in their prayers for God's guidance and protection—for His grace and blessing. How remarkable is the applicability with which words, written more than eighteen hundred years ago, may continually be used in our day,—'Finally, brethren, pray for us, that the word of the Lord may have free course and be glorified.'"

I left Mauritius in H. M. ship "Gorgon," on the 12th of July, accompanying Major-General Johnstone, and Captain Anson, the Inspector-General of Police. On arriving at Tamatave we found Mr. Caldwell and his party still there, as well as the newly-appointed consul,

Mr. Pakenham, and his wife; and as a numerous body of French officers had just started, with several hundred Maromites or bearers, we were detained for some days before we could set out. Rumours of the coronation having been put off till late in September reached us, and I more than once expressed my determination to return in that case before the end of August, at which time I understood the "Gorgon" would be back from Mauritius.

Tamatave, July 17th.—Though we have had offers of large houses to ourselves, the General and I have preferred remaining on board as long as the Captain can allow us to do so. Yesterday I stayed in the ship till 2 P.M., and then went on shore with the General and the Mission to call on the Governor. The costumes, uniforms, swords, pikes, muskets, bugles, and fifes, of the officers and military, were very strange in some respects, but the hearty kindness of our reception was quite unmistakeable. Sarradié walked by the side of my palanquin, and was asked afterwards by one of the chief people whether he was my aide-de-camp, to which he replied "Yes," and was then told to speak to me about schools and teachers in Malagasy and English. A beautiful letter from the native Christians was brought to me this morning, addressed, "To the Bishop of Mauritius, the beloved brother on board the ship." I hope to meet them to-day. The General's speech in proposing the King's health yesterday was a very feeling and appropriate one. It would be likely to give an excellent impression about the good

wishes of the Queen and of the Governor of Mauritius towards the King and people of Madagascar. I believe that all this is thoroughly appreciated here. There is a wonderful opening, great need, great readiness for teachers, and no obstructions, except such as are common to all efforts made for diffusing the knowledge of the Gospel.

July 18*th.*—Yesterday I went on shore, and amongst other visits I went to see the native Christians, or rather they came to see me at their catechist's house, and I had a very interesting time with them. One fine young man had had a chain on him for five years, because of his profession of the Gospel of Jesus Christ. When I referred to the persecutions which they had endured, and the destruction of their books, one of them took out a hymn-book from his pocket, the only book he had rescued from the destruction; and showed by digging in the sand how he had buried it in the earth. I told them of the strong and wide-spread feelings of good-will which prevail in England for them, and how I hoped that the light which was beginning to shine would increase and extend over all Madagascar; and dwelt on the parable of the mustard-seed, and on each point fervent and striking answers were made by them. I then told the catechist to read the latter part of Rev. vii., and stopped him when he came to the part about the "lamba fotsy," the white garments. When he had done, they were in a state of tremulous and even tearful attention. They would not hear of my going away without a present, so they made

me accept three geese and several fowls; and when I asked them what I could do for them, the one reply was, "Bible, Bible."

Sunday, July 20th.—A most interesting day. The heavy fall of rain prevented the residents on shore from coming off to the service on board ship, and the same cause made our having service on deck impracticable, so that we had it down on the lower deck. This enabled the sick to hear. My subject was Rom. xv. 29, "The fulness of the blessing of the Gospel of Christ." My faithful Sarradié was there, saying "Amen" at the end of all the prayers, though he could not understand them fully, but he knew their purport well. As soon afterwards as a boat could be got we started in the rain, and I found my cloak most acceptable. A house was at very short notice made ready, and we proceeded to the place of worship. The congregation numbered between twenty and thirty, and as I found the majority understood French better than English, I performed the service in the former language, and addressed them on Psalm xxiii. From this place I put my cloak over my robes and went to the native Christians' house of prayer. Very interesting and touching was the sight. They sang hymns, being led by the young man who had been in chains for five years in the late Queen's time. The catechist (sent by Mr. Le Brun) prayed with them, and at my request read part of John x. They expressed a great desire that I should pray for them in the English language, which I did; and at the close of their service

I told him to explain to them the Benediction, which I then pronounced. General Johnstone, who is at the head of the Government-Mission, and who takes a great interest in the spiritual state of the people, was present at the close, and enjoyed it greatly. I was very thankful for such a Sunday, the first in Madagascar.

Our journey up to the capital occupied seventeen days—from July 22nd to August 8th.

Royal Serjeant's House, Hivondro, July 22nd.—We started to-day with a Marshal, six other military officers, a company of soldiers, carrying many of them a musket on one shoulder and a spear on the other, and a band of music. I found the palanquin-motion very trying at first, and the shaking most unpleasant. There was in this first journey much novelty and excitement. The running and singing and responding of the bearers was at times of a very lively character. At the first halt, by a brook where the road was well shaded, I got out, and was walking on, when the soldier in charge of the bearers carrying the treasure stopped me, signifying to me that Captain Anson had committed it to my charge. As I had been asked by Captain Anson to look after that small but heavy box while he completed some of his arrangements, and I had promised to do so, I was compelled to stop till the whole party moved on again. Not very far from Hivondro a halt was made, that our military friends might come up with us, and escort us through Hivondro, a densely-built village or small town, about eight miles from Tamatave. The dust, and the crowds, and the soldiers

and the music, made a scene not soon to be forgotten. We passed through in great style and marched up a grassy hill to the Royal flagstaff, sign of the Lapa, or King's house; where a salute was given in the usual way by presenting arms. This was done several times, and I was told that one of the salutes was for me. Sarradié discovered in the Marshal an uncle of his. I am now writing with my desk on my knee, while General Johnstone is arranging his palanquin for a bed in one corner of the room, and a Malagasy woman, daughter of the serjeant, is seated on the ground, watching us in the deepest silence. My cot-palanquin is on the opposite side. Sarradié is most useful, both to work and to interpret. He is in one door-way; two Malagasy with their lambas in the other, through which the declining sun is streaming. Looking to the west is a beautiful lake, with wooded and gently-rising grounds and mountains beyond; while from the east the loud roar of the surf tells how near we are to the sea. The scenery and the people supply subjects of the most thrilling interest to the traveller, but I am thankful to feel every other interest absorbed in that of prayerful desire for their salvation. Sarradié's company is very refreshing. It seemed a strange realization of pictures of the imagination to see him just now bringing in a splendid specimen of the angræcum superbum.

July 23rd. (*Morning.*)—Last night the sunset from this little eminence diffused a rich rose-coloured appearance over successive ridges of wooded hills, coming down

in parallel lines, but with the most graceful curves and slopes, from the high mountains about sixty miles distant; and the broad lake-like river between us and them was literally *scarlet*. We all said we had never seen anything like it before. This morning the mountains are cloud-capped; the intervening ridges have various shades; one hill is quite bright, having shades of different depth behind and before it. The river is animated with many long canoes, herds of cattle are passing between me and the bank, and natives in all kinds of costumes are running about on the land. It is a very beautiful sight, indeed. Most sad, however, is the degradation in which so many of the people—the large mass of them, with few exceptions—are plunged. The relief is great when we find any Christians, as was the case early this morning, when two of the bearers were brought to me as Christians, wishing to greet me. One of them could read fluently in the New Testament, which I have brought with me, and which has been very useful. Several requests have been made for it, which I have not been able to comply with. I do trust that this journey of mine will be made subservient to the great end of making God's way known in this land, and His saving health among its people. The beauty of the scenery is quite indescribable.

There were long delays about the pirogues, which had to cross over the lake once and then return for us; and we were compelled to go back and rest in the house. There were very beautiful views across the broad lake-like river, and I observed for the first time the wicker palisading

and traps for fish, extending quite across the narrower part beyond the landing-place. I started to walk to Ambakatalamanca, but did not walk the whole way. On reaching that place there was much difficulty about going on. My bearers behaved well. We went on to Trano Maro, which we reached easily at about four o'clock—a far better place than the former, and I had another good walk on the way. The glee of the bearers was excessive as they got in, far before any one else. One little fellow especially, with such wonderful powers of leaping, and, at the same time, making his whole body quiver with strong contortions, as I never saw in any one else, led the way in singing, while the others responded in chorus; and then repeatedly threw his spear into the air, catching it again ere it could touch the ground; and gave every indication of the greatest delight at the termination of our day's journey from Hivondro.

Andrakoditra, July 24th.—Much to my disappointment we have been compelled to wait here, after arriving at about two o'clock. We left Trano Maro this morning, and I have had a good deal of walking, partly with Dr. Mellor, who went up the Zambesi with Dr. Livingstone, and after going to the Cape for his health, was on his way back to the East-African coast in the "Gorgon," when this expedition was sent, and he was joined to it by request as our medical man.

The country we have passed through to-day has been most lovely—open glades, fine trees, dense shrubs, angræcums in abundance. The carolling of the birds, the

fresh breeze, and the brightness of the air, all combined to make the walk most pleasant. I got into the palanquin when we struck down to the beach, after walking a little way. We arrived at Amparaua about ten, and stayed there some time, and then came on to Andrakoditra between one and two. Much to my disappointment, we have to halt here. I am writing this with my back to the sun, from which I am shaded by a tree, as I sit on a sand-bank facing the sea, with a line of surf as far as the eye can reach on each side.

General Johnstone is an earnest Christian man, whose chief interest is in the spiritual good of the people. Some Christian bearers are with us, and I either read, or get our interpreter to read with them, and they join us at prayers, when we can manage to have united prayers. The people generally are exceedingly kind and civil, but their social state is very degraded indeed. I am so thankful about Sarradié. His gratitude to Mrs. R. for some of her preparations for his comfort is most warmly expressed, and his heart's desire and prayer to God for his brethren after the flesh is evidently one of the deepest and most abiding emotions of his soul. This morning, long before daylight, in a short waking interval, I had a little chat with him in the dark, and he said shortly afterwards, "Quel bel pays! seulement si gagné la bénédiction." I feel very thankful for such a man.

It seems to me now, as if I should be still more plain and urgent with long-settled congregations, to try and draw professing Christians to more decided and self-

denying ways of seeking the glory of God and the good of man.

Ivavongay, July 25th.—This morning I had a delicious bathe in the breakers, and then a refreshing walk on the beach before and after sunrise. I talked with Sarradié about the rising of the Sun of Righteousness on Madagascar. He compared Messrs. Freeman and Jones, and others, to the light of dawn. God grant that it may indeed prove so! I walked through a most lovely country. There were lakes with white shores, and woods beyond on the right, and woods also on the left, a good part of the way. Then we came to the small lake below Ivavongay, which is a village built on a rising ground; and I felt a great desire to swim across that lake, but refrained, chiefly from not wishing to infringe my rule of not bathing more than once each day. Afterwards, when the interpreter came up, we found that he and his party had seen a crocodile there, and I felt thankful and warned. Read the Collect and Epistle and Gospel for St. James's day, and felt them to be most appropriate. May my experience answer to that which is prayed for there!

I had a long conversation with Mr. M'Gee, whom we met here, on the plants and places which he had seen, and was much interested in his descriptions; and then went along the lake to look for alligators, and saw a herd of oxen cross the stream. It was a very animated spectacle. Their immense horns out of the water looked like a moving shrubbery. In the evening we had a large assemblage. Adrianissa and Sarradié read and prayed in Malagasy,

using John xiv., and I ended with the Lord's Prayer and the closing verses of 2 Cor. xiii.—"The grace," &c.

Manombonohitra, July 28th.—Our course to-day was nearly at a right angle to that of the previous days, and we took to the water of the Iheroqua in sixty-four pirogues. My willing bearers rowed me in first, and we came to Maroomby at once, instead of landing at Amphibohibazo, and then proceeding by land. The wide expanse at first and narrow stream afterwards, the villages on the hills, the dells, the sugar-canes in the fields, the rude mills for crushing the canes, the primitive wicker-nets for catching the fish, with the flowers, and the birds, and the herds of oxen, and the natives on the shore, or in the deeply-laden pirogues, going down with merchandise, made every step full of interesting novelty. The landing at Maroomby, which we approached by a canal flowing through rice-grounds, was very bad, but the village was not an unfavourable specimen of the generality of Malagasy villages. At the end of it an inclosure, which bore marks of former cultivation, had several kinds of garden-trees in it, and very fine coffee-trees growing luxuriantly. It contained a large house, which we found belonged to a native chief. The traveller's tree was in abundance. Much commerce, or rather traffic, seemed to be going on. Three native officers met us, who were sent to conduct the Missionaries. I saw much to-day that was very repulsive among the heathen people, and a great contrast in the native Christians, whose kind attention to Sarradié was very

pleasing. We had prayers this evening, I repeating the Blessing in Malagasy. I read a good deal in Mr. Ellis's book to-day with much interest, and was pleased to see how much more we had been able to do in our travelling time on this day than he had done.

Ambatoerana, July 29th.— I was most thankful for sleep last night, as I had a severe cold and headache; and I had a delightful dip this morning, after consulting the doctor,—a real plunge into a running stream, a native Christian placing his lamba on the sand. We set off earlier. The weather was very fine; the country very beautiful indeed; hills and valleys, and dales and rivers, following each other in continuous succession. The bamboos and ravinalas were mixed together in very striking combination, and with them, at times, trees with small dark-green leaves, making the whole effect very beautiful; and an abundance of tree-ferns, showing that we are in a cooler region. At Ranomafana, Mr. Oliver and I went down to the river, and felt the heat of the underground springs very sensibly, even unbearably, in some parts. The men came in for prayers in the evening. Being overtaken by sleep before they began, I was roused by hearing them singing.

Ampassimhe, July 31st.— I felt exceedingly unwell at one part of the night—with shivering, heaving of the chest, and piercing pains in the feet. The affection was very alarming at the time. The apprehension of not fulfilling the mission on which I had come, mingled with many thoughts about the beloved ones I had left behind;

but still I felt I had done quite right in coming. May it please our Heavenly Father to bring me safely through, in answer to the many prayers offered on that behalf!

Marovivongy, July 31*st.*—We passed the "Weeping-place of the Hovas" this morning, and the enchanting loveliness of the view to the south-east, commanding the sea, and looking to every other point of the compass, with hills, and woods, and valleys, was quite indescribable. The road is grotesquely difficult. I was so tired with my walks in the sun on previous days, that I set out determined to remain in the palanquin; but it was simply impossible for me to do so, and I have walked a good deal, but in the wood, which makes a great difference. We are now in, or near to, the worst part, it is said, for the fever. But I feel thankful that I have come. We have, so to speak, held up the standard of the Cross in every place. Last night we had fourteen native Christians at our evening prayers; three of them officers just come down from the capital, and one of them, quite a young man, made some beautiful remarks on John xv., which I asked him to read. Their singing is delightful. The need of Missionary effort, comprehensive, vigorous, and persevering, is most painfully impressed on me, chiefly from the very sad and degraded condition of the women. It would be difficult to conceive anything more vile and debased than their condition as a rule; and this, of course, re-acts on all the relationships of the whole community. Their only tie seems to be their children, up to nine or ten years of age.

Alamanazoatra, Aug. 1*st.*—The morning of this day found us at Beforana, of which we had heard very bad accounts from all quarters. Its special unhealthiness is strongly dwelt on in Col. Middleton's report. When we were there the evening was fine and dry, and though the morning was cloudy there was no mist; and having had a delicious bathe in the river which runs by it in the evening, I left the place rather impressed in its favour. The early part of the journey was very pleasant, but before eight o'clock in the evening I had gone through more strain, pressure, and effort, than in any previous day's journey in my life, I believe. The rain fell at times heavily, and increasingly so towards evening, and rendered the steep clayey hills slippery in the hard parts, and sloughy in the soft ones, to an extent which it is difficult to recollect even after having gone through it. Many steep and long ascents, succeeded by descents as steep and as long, seemed to be varied only by miry places, into which the men sank up to their thighs; and by rivers, of which they had to descend one bank and ascend the other in the most extraordinary manner; and by trees, which had fallen across the path in every strange position that could be conceived. Up one of the worst hills I came upon the Queen's picture carried by twenty-five men. It reminded me of the drawings in Layard's *Nineveh*. The deal case was covered over with various integuments of fibrous leaves, many of which were torn and blowing in the wind. The outrunners among the bearers had two long powerful lianes, or native creepers,

T. Packer, lith. Day & Son, Lith^rs to the Queen

TRAVELLING THROUGH A FOREST IN MADAGASCAR

attached to the chest, so as to check or pull forward as occasion required; and at some moments of pressure the whole twenty-five, commander, chief helpers, and all, pressed round it with a close convulsive movement, which seemed necessary to keep the whole from falling to the ground. Yet on they went, step by step, or rather half-step by half-step, with this immense case, swaying, balancing, and leaning first to one side and then to another, but in no instance being permitted to give way. Progress was made, though the old chieftain told me he expected to sleep three nights in the wood. Even for my cot-palanquin, the efforts of eight men seemed at one time all needed to keep it from going wrong, and then to act on one corner of it in such a way as to draw it on right. After I had walked to the extent of my strength, and my palanquin and its effects were wet much beyond what was promising for the night, I determined to remain in, but at least four times afterwards I wished to get out, and gave orders for the bearers to stop; but they would not let me get out, and it was well they did not. The General, who had been compelled to abandon his large palanquin, hailed me as he passed on, accompanied by Sarradié on one side and a bearer on the other. I was delighted to hear his voice, but very sorry when I found he was out of his palanquin, and felt intense anxiety about him, which was dispelled at last by Sarradié's welcome announcement that he had arrived safely and was well lodged. The last hour or so was very exciting. A man close a-head, giving warning of every hole and tree, and piece of water, was

incessantly crying out one thing or another. In the dense forest the gray trees every now and then looked just like the group of cazes, and the bright fire-flies again and again made it seem that the lights of human abodes were near. The screamings of the lemurs and the noises of other animals added to the strange excitement of the scene, and I felt truly thankful when the work was over, and I met Sarradié, whose joy was intense, as he took me by the hand at the entrance of Alamanazoatra, into which place the bearers bounded with the merriest shouts of joy.

The cooks had arrived, but all we could get for them to operate on was a fowl and some rice—no salt or other table appliances; so that we had to manage the fowl, and the rice it was boiled in, without any accessories. One fork and a leg-bone of a fowl were our only helps, and we both laughed heartily at the contrast between our dinner with the 5th Fusiliers a few weeks ago, and our meal in the wood-cutter's hut at Alamanazoatra. We were much relieved when we found that our companions had decided on not coming on beyond the midway station; and were on the whole very comfortable for the night, through God's preserving care over us.

Maromanga, Aug. 3rd.—The General and I reached this place comfortably last night, and are having our Sabbath's rest in every sense of the word. We have had the Litany together, then a Malagasy assemblage. I dictated to Sarradié the topics of an address to them, following the line of thought of the beautiful Collect for this day, and

I ended with the Lord's Prayer in Malagasy, and the Blessing, 2 Cor. xiii. 14,—"The grace of our Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. Amen,"—in the same language. We hope to have another service presently. I have been reading the beautiful essay in *Aids to Faith* on the death of Christ. How intensely I hope that the way will be made clear for us to do something in Madagascar! What England's Sabbaths and privileges appear to me when viewed at this distance, from the midst of the scenes of sorrow and degradation which we witness here, I cannot describe.

Angavo, August 5th.—From Tamatave to Andevoranto, where we turned inland, the beach is one mass of rolling surf; above that is sandy but rich soil, running in embankments parallel with the sea, and covered with a great variety of trees, plants, and flowers, amongst which many beautiful kinds of birds are seen and heard. This slip of land, about a mile on the average in width, has again parallel with it a magnificent chain of lakes, which go inland for many miles, and in some of which are large and fruitful islands. Looking at these lakes with one's back to the sea, the timber-covered hills of the centre of the island are very clearly seen, and behind them the blue mountains which form the water-shed of the island. From these mountains innumerable streams run down into the rivers, some of which are very wide and beautiful. When we turned inland, north and by west, we got into pirogues, which took us at least twelve

miles on a broad and beautiful stream, the Iheroqua; since which time we have crossed some of its tributaries up to a certain point every day. Within the last five days we have crossed the Mangourou, which even up here is a fine rapid river, and the Valalla and others, which have given us a very great idea of what the lower parts towards the coast must be. We have crossed several isothermal lines already. Before the great forest which we came through on Friday, with very fine timber-trees, we had a zone of bamboos and ravinalos, or traveller's trees, which afforded many views of exceeding richness and beauty. As we get higher, and the country flattens, there are more rice-grounds and more herds of cattle, but all up the road from Tamatave to where we are now, an incessant stream of poultry-carriers shows how adapted Madagascar is for that kind of produce. Dr. Mellor is in raptures with the island; birds and plants have been his chief care, and he has had incessant work. Mineral productions are expected to be found in abundance. The gums, such as copal, &c., seem to be very plentiful. The people are in a very degraded state in many respects. The dominant race evidently possess many fine qualities which fit them for command; but vice and licentiousness have eaten into the very heart of the people, and the amount of disease which one meets with is but an indication, I fear, of their filthy and immoral habits. Slavery prevails very widely; not, it seems, in any cruel or burdensome form; but still very thoroughly, as far as the rights of property are concerned. But the

grand subject of interest is the leavening of so many thousands with Christian teaching, and the apparent aptitude of the people to receive and to diffuse that light. I feel much more hopeful now than I ever did before, of the good results from our Malagasy work in Mauritius.

The houses of the people are chiefly built, in the lower parts of the country, with the traveller's tree. The effect of such thin walls is that, when lying awake at night, the least noise in the village is heard; and when the head man wishes to give a message in the name of Radama, he shouts at the full pitch of his voice from some central place, and is heard in the houses distinctly. Last night was very trying and uncomfortable, from the lowness of the rooms, which are hung with tobacco-leaves in various stages of drying, and from the unceasing movements of the rats. I slept with a stick in my hand, with which I struck the roof at intervals and dispersed the intruders, who seemed to flee in all directions. I was very thankful to have secured any rest all. A bathe in the morning was impracticable, but I had a most refreshing one afterwards in the bed of a mountain torrent.

Ambatomanga, August 6th.—We slept at Ambodinangavo, where the thermometer varied from 81° to 47° in the twenty-four hours. I had a very trying night, from congestion of the bronchial organs, my cough being hard and strong. I spoke to the doctor this morning, who thought some of the symptoms rather severe. I was sorry to find that the General

had had a touch of fever in the night. I revived a good deal as we went up the winding mountain-side, and when I got out of my palanquin the bright sun had a most exhilarating effect. One view of to-day excelled anything of the kind I had ever seen. From the top of Angavo we looked back upon a very clear atmosphere down to its base, and to the plain immediately below; but beyond that, as far as the eye could reach, all the hills and woods we had crossed were covered with a white fleecy mist, or rather snow-like clouds, to which the sun's rays gave the most pure and beautiful brightness—it was a soft, white, shining light. A native Christian seeing me admire this, told me that the idea in the words, "Though your sins be as scarlet, yet shall they be *white as snow*," was borrowed in their translation from that very appearance, which, therefore, must be familiar to them. It is a very beautiful adaptation. We are evidently now in the country of a dominant, warlike, and industrious race.

Aug. 7th.—This has been a most interesting day. Early in the morning we paid a visit to the tomb on the summit of the high rock, where the remains of the late husband of our hostess are laid. I left Capt. Anson, Dr. Mellor, and Mr. Oliver there, and almost immediately after I had left them they saw the reflection of themselves in the mist in gigantic proportions, answering to movements of the arms, &c.—another spectre of the Brocken. Starting at eight in the morning, I walked for two hours and a quarter. From one spot I counted

fourteen villages. All the valleys are inundated artificially, so as to make rice-grounds. There are very fine herds of cattle. At nine o'clock we came on the most imposing view of the Silver Palace at Antananarivo. It must be a wonderful structure, and the perfection of a royal palace as to emblematic situation, for it crowns the summit of the highest land to which we can get from the sea. In the bright clear sunlight it looked so clear and light, as well as lofty, that it was almost as if it were hovering on wings over all the surrounding dwellings, which are far beneath it. Messenger after messenger met us, and at last we had to halt, and to be received by a band of soldiers; there were thirteen officers in gorgeous but well-made uniforms, of every shade of blue, and every style of embroidery. The commander had been a good deal at Southport, in his early days, and spoke much of Mr. Greatbach. Their splendid cocked hats, and waving plumes of red and blue, gave them a most picturesque appearance. The band wore red tunics, and the common soldiers were dressed in white; nothing could be more cordial than the greeting they gave us; and it sounded very touching to me to hear them play "God Save the Queen" with so much spirit, on the side of the hill where we met them. They escorted us several miles, and we were stopped once by an officer of high rank, who came as an extra-messenger from Radama, to express his very great satisfaction at our arrival. They brought us to this village, Ambrasoeiro, where we are to pass the night in sight of Antananarivo. It was very

touching to hear these young officers asking for "the Book of Jesus Christ." I hear that Mr. Ellis has plenty to do, and attends on the King every day to teach him English. I have been most mercifully cared for in this journey; provision for my wants of various kinds, such as a proper introduction to the King, a companion like the General, a faithful servant like Sarradié, a band of Christians with us in all our movements, and an excellent supply of all necessary food and accommodation, are matters for which I feel I ought to be very thankful. The severe trial to my chest in coming up makes it appear as if the work of regularly visiting Antananarivo was not to be mine; but much practical good may result, with God's blessing, from this journey, of research and inquiry. I dare say I have mentioned it before, but it is a constant feeling with me that the urgency of the wants, about which I am come, quite makes even all the beautiful and magnificent scenery tame in comparison. I can now well understand why St. Paul himself said so little about the scenery of his journeys; he had the care of the first implanting of the Gospel among those people, and such labours give birth to feelings of the most solemn character. I do not mean to say that I have such a work, or that I am the first in planting the Gospel here; but the aspect of the whole country, *en masse*, is that of a nation sitting in darkness and in the shadow of death; and such an aspect has most engrossing thoughts and feelings connected with it.

Antananarivo, Sunday, Aug. 10*th.*—This has been a

very solemn day. I passed a night of much disquiet and pain, and had to send for the doctor early this morning, and was not able to go with Mr. Ellis, as I had arranged, to the Christian Assembly. Their reception of me is deeply touching. To-night I had a man with me, accompanied by his sons, fine young men, and younger children, who had a Bible which he had kept eighteen years in the midst of tremendous persecution. The texts which he had found and fed upon were most remarkable, as matters have turned out: Jer. xlvi. 27,—"Fear not thou, O my servant Jacob, and be not dismayed, O Israel; for, behold, I will save thee from afar off, and thy seed from the land of their captivity; and Jacob shall return, and be in rest and at ease, and none shall make him afraid:" Jer. xlii. 11, 12,—"Be not afraid of the king of Babylon, of whom ye are afraid; be not afraid of him, saith the Lord, for I am with you to save you, and to deliver you from his hand; and I will show mercies unto you, that he may have mercy upon you, and cause you to return to your own land:" Isa. xlix. 15,—"Can a woman forget her sucking child, that she should not have compassion on the son of her womb? yea, they may forget, yet will I not forget thee." And others of a like character. At eleven o'clock I was able to have service here, and all the English in Antananarivo, with one exception, were present. I had hoped to go to some Malagasy service this afternoon, but it was advisable for me not to move.

August 11th.—We have just returned from a most interesting ceremony. Between twelve and one we were

sent for to the Palace, to which we were conducted by several officers and a band of soldiers. General Johnstone had to present the Queen's letter, and to introduce the other members of the embassy, which he did in a very earnest and feeling manner, dwelling particularly on the affectionate interest felt by the Queen and people of England in the welfare of the rulers and people of Madagascar; on the satisfaction with which the King's policy was regarded in England; and on the hopes of future progress and advancement which that policy tended to encourage. He dwelt, also, on the personal pleasure which it afforded him to be commissioned to express these sentiments; and ended with placing in the King's hands the letter, with her Majesty's sign manual appended to it, which was then read to the King, his Majesty looking over it, while Ra Hanirika, the secretary, first read the English, and then gave a translation. The first reply the King made, was to step forward and ask very earnestly about the health of Queen Victoria, whether she was well when the General heard of her, &c.; to which the reply was made that the last accounts were good, and that our earnest hope and prayer was that she was in the enjoyment of good health.

The General then introduced me, and as the Bible sent by the Queen was ready for presentation, it had been brought up in a palanquin by Sarradié and another native Christian, folded in a rich railway wrapper, over which were placed two handkerchiefs, one the Union Jack, and the other the Royal Standard. I then ad-

dressed his Majesty in the following words, which were interpreted to him paragraph by paragraph, by Ra Hanirika,—

"Sire, it is my pleasing duty to present to your Majesty, in the name of my gracious sovereign Queen Victoria, a copy of the best of all books, the holy Word of God. I trust that your Majesty will receive it as a sign of the heartfelt interest with which the Queen of England and her people desire to help, as far as they can, in promoting the welfare of the rulers and people of Madagascar. The Bible has been, to the Royal Family of England, the basis of many years of such public and domestic happiness as few princes have ever enjoyed. The Bible has been the solace and stay of our beloved Queen in that deep sorrow which befel her, when her Royal Consort was suddenly taken away by death. It is therefore a treasure, of which she appreciates the value, a source of light and strength of which she knows the depth and purity. May it prove to your Majesty, under the teaching of that Holy Spirit by whom it was indited, a fountain of wisdom, for guidance in the discharge of your high and important duties; a means of advancing in true and solid progress; and a channel by which the love of God in Christ Jesus may be more and more fully conveyed to your soul. It is a book full of encouragement, as your Majesty already knows, to all who desire to glorify God by doing good to man; a book which shows how the light of God Almighty's countenance and favour shines on every

effort to teach and train the young in the way in which they should go, to alleviate the sorrows of the needy, to relieve the oppressed of their burdens, to maintain the cause of the helpless, to distribute equal justice to all classes in the state. And I cannot more fully express the earnest and affectionate solicitude which I trust I may be permitted to say I feel for your Majesties, and for all ranks and degrees of men in the large and beautiful island over which you are called to rule, than by offering the fervent prayer that the light of this sacred book may shine brightly in all the homes of Madagascar, from the King's palace to the peasant's cottage, and that under that heavenly influence, peace and happiness, truth and justice, religion and piety, may be established amongst you for all generations."

The King seemed to enter with much feeling into some parts of the above, and shook my hand warmly at the close. Captain Anson was then presented, and informed the King that he was commissioned to offer to his Majesty several presents from the Queen, in token of the good will felt towards himself and his people, but as they were not all arrived, he hoped to have some future occasion of giving them.

Lieutenant Oliver, R.A., and Dr. Mellor, were afterwards presented, and then the King and Queen, who had remained standing up to this time, sat down, and the party retired to their seats, which were rather too far removed for general conversation. General Johnstone was placed on the right, then the chief secretary, Ra

Hanirika, then myself, Mr. Ellis, Captain Anson, Dr. Mellor, and Mr. Oliver. Behind their Majesties was a group of officers and attendants at the palace; and when any of these young men moved away, they observed the strictest care in not turning their backs on the King and Queen. A few spearmen against the wall behind the King, recalled to the mind what Madagascar was, not very long ago. Opposite us, on the left hand of the King and Queen, was a long row of ladies, young and old, in great variety and gorgeousness of costume. Behind us were several of the officers of the palace, and towards the other end of the room, Mr. Caldwell, Mr. A. Wiehé, Mr. Castray of the Commissariat, and Messrs. Wadling and Wilmot of the 5th Fusiliers. I was specially interested in two persons whom Mr. Ellis pointed out to me — one, the son of the late prime minister, himself a good man, but whose father was one of the chief instigators of all the evil deeds of the late Queen. Another, the son of Ramboasolama, whose death is attributed to his disappointment in his schemes for seizing on the crown. The son is a most promising youth, and has been adopted by the Queen. After the formal presentation was over the General went up to the King, and stated that the kind reception we had met with on our appearing there exhibited a satisfactory proof of the continued friendship towards the Queen of England, entertained by himself and his country. He instanced the recent appointment of a consul, as an event likely to tend to the mutual advantage of both countries; and on the King making some observations

with respect to the state of things in Europe, the General said that two ideas seemed especially to occupy the minds of men in Europe,—Free Trade and Nationalities. That he trusted the time was not far distant when the principles of free trade maintained by him would result in great advantages to his people; that Madagascar was larger than England, and, under the well-directed skill and energy of its inhabitants, might rise to the same degree of wealth and importance; that the feeling seemed to be extending and increasing in strength, that nationalities should be respected, and that every people should possess its own country, and not be in subjection to stronger powers; and at the close the General said, that he could not withdraw without expressing to his Majesty, the gratification we had all felt, in passing through his territories, at the uniform kindness we had met with.

Captain Anson went up to the Queen, and told her that he had a special present intended for herself from Queen Victoria. This seemed to gratify her Majesty very much. Captain Anson mentioned afterwards the fact, that the consuls of several nations in Mauritius were anxious to come to Antananarivo, and that he had advised those who came to him to wait till they were fully accredited for that purpose by their own courts. He then expressed his great satisfaction at the manner in which the soldiers had behaved, as well as the bearers, and all the inhabitants with whom we had had to do.

During one of the vacant intervals, I went up to the King and told him of the great interest which was felt in

the International Exhibition—of the wonderful effect produced on the mind by seeing in one building the productions of so many countries, and of meeting the inhabitants of so many lands. I said, that Madagascar contained many things which deserved to be placed in such a building, and alluded specially to beautiful vases of gold and silver, the work of native skill, which were on a stand in front of us. I also spoke of the pleasure it was to see the labouring people from the most distant parts of England coming in crowds to see such a sight, which they could do so quickly and cheaply by means of the railways. He seemed very much interested as this was interpreted to him; and after a time he made a move towards the place where I was sitting, which I anticipated by going up to him, and I found that he wished to talk again about the Exhibition, and about the possibility of sending some of those articles even now. His chief question, however, was as to the renewal of such an opportunity—whether it would be again in a short time, or not. When I mentioned the facilities of travelling in England, and hinted at the need of good roads, and other means of intercommunication between the different parts of the island, the Chief Secretary asked me if I knew that they had already established a Post Office. I took occasion to tell his Majesty, how glad I should be to give him any help in the way of schools and teachers that he might need. I mentioned the great interest with which I had heard of the school in progress of erection, and told him that I had once been principal of a training-school for

masters, and therefore might be useful to him, and that it would give me much pleasure to be so. I expressed the great pleasure I felt in finding Mr. Ellis looking so well; and as I had not yet specially addressed the Queen, I said to her that I was sure Queen Victoria would be much pleased to hear how we had been received; that she read the accounts of those matters; and that her kind feeling to the people of Madagascar was such, that it would give her much satisfaction to hear of their good-will and friendship, and kind inquiries for her. This seemed to give great pleasure, for the Queen at once seized my hand and pressed it warmly, and the King said he was glad to hear such things. I then asked him for a private interview the next day, which he said he would give me at twelve o'clock, and I told him how anxious I was to see the building he had begun for school purposes. The health of the King and Queen was then drunk, then that of Her Majesty Queen Victoria, then the union of the two nations, and we retired.

August 12th.—At twelve o'clock an officer came, who conducted Captain Anson and myself to a house near the palace, where the King and Queen, with Ra Hanirika, were waiting, with several officers, two young ladies, and three little boys. I at once presented a copy of the Church Service to the King, and explained to him, through Ra Hanirika, that a part of the book contained our prayers in public worship, a part the Psalms, another the Lessons, &c. I afterwards gave a manuscript copy of the prayer, which I have composed for use after the prayer

for our Queen; and the Chief Secretary took a great deal of pains to read to the King the prayer for Queen Victoria, and to translate it; and he then translated our prayer for the King and Queen of Madagascar, and I placed it in the Church Service.* In doing this, I told the King what my wishes were with reference to the diffusion of the Gospel in Madagascar, and the establishment of schools; that I found Antananarivo pretty well occupied by Mr. Ellis, and that I had no wish to interfere at all with his work, but that I desired, wherever an opening was presented, to try to avail myself of it, and alluded especially to places on the coast. The King's reply was, that he would be glad for me to do anything I could for the good of the people, whether at Antananarivo or elsewhere; and I said that I was very thankful to have his sanction so clearly expressed. I then spoke of the Royal College at Mauritius, and the advantages which might be reaped there by youths from Madagascar. The reply was, that any families desiring to send their sons were at perfect liberty to do so. Schools for the children of the lower classes were then spoken of, and I offered to do anything

* PRAYER FOR THE KING AND QUEEN OF MADAGASCAR.

"O Almighty God, by whom kings reign and princes decree justice, we earnestly beseech Thee to give Thy blessing to Radama, King of this Island, and to his Queen, and to make them instruments in Thy hand for promoting the temporal and spiritual welfare of the people committed to their charge. May they be guided by Thy grace in the performance of their high duties, and at length obtain the crown of eternal life, through Jesus Christ our Lord. Amen."

I could in procuring the requisite appliances, in the way of slates, books, maps, &c.

Mr. Ellis, who came in soon after we had begun, spoke of the love of the English people for Queen Victoria, as connected with their habit of constantly praying for her, and with the diffusion of the Word of God among the people; adding some plain and faithful remarks on the paramount influence of such facts as these. I then gave an account of the sympathy of the Queen with the sufferers from the Hartley Colliery explosion, and the consolation which that sympathy had given to many poor widows and orphans. The King, who appears to have a very practical turn of mind, seemed much struck with this, and inquired particularly into the nature of the accident, and the number of the sufferers. The Queen was also very attentive.

Photography and Geography gave a pleasing variety to our interview. Captain Anson presented to the King a gold key with a small aperture at the top, through which a photograph of Queen Victoria was very distinctly seen, and looked at with much interest. The King having handed it to the Queen, it was carefully appropriated by the latter. We then told the King that we had found fault with Mr. Ellis for his photograph of him in the book, whereupon Mr. Ellis asked to have the drapery removed from another photograph which had been coloured in England and brought out. It struck me as very far superior to that in the book.

There were two good atlases on the table, sent from

Mr. Ellis's native town, and we took occasion to show how Madagascar occupied the same sort of relative position to Africa as Great Britain did to Europe. Also we pointed out the relative sizes of Mauritius, Madagascar, and Bourbon. This last point seemed greatly to interest the Queen. Then, the King taking my arm, we went on to the school which he is building, and for some time heard very nice singing in English and native music. The national song struck us as very beautiful, and also one in praise of Antananarivo. The King seemed passionately fond of music, and was greatly pleased at our approval of several of the pieces. After remaining for some time we took our leave, and the King remained behind, keeping Mr. Ellis with him.

In the evening of the same day a large body of Christians, representing the three congregations of Antananarivo, and several of them related to the nobles, came, with Mr. Ellis as their interpreter, to express their very great pleasure at our visit, the love they felt for us, and their wish to show in some substantial way their good-will and affection. These words were accompanied by a present of a fine fat ox and other gifts. The General replied through Mr. Ellis, that he felt their kindness very deeply; that he rejoiced in receiving such a mark of the good-will of those whom he trusted he could regard as Christians, not only in name, but in reality; that the fact of many of them being related to the higher families in the land added much to the importance of their being real servants of the Lord Jesus Christ, as their good example

might have so great an influence on others; that he prayed they might be blessed of God in their basket and in their store, in their persons and in their families, and that we might meet together hereafter in a better land above. A very marked effect was produced on them as Mr. Ellis interpreted the address, of which the above is only a summary, and I then spoke to them in substance as follows, Mr. Ellis again acting as interpreter: — "I am very thankful to receive such words of affectionate kindness from you and other Christian brethren here. They answer to the feelings of my heart towards you, and I have had such feelings for many years past. I have read a great deal about Madagascar in Mr. Ellis's books, and in others, and I have thought about you and prayed for you often. And now, on coming to visit you, I am received by all the Christians I have seen with much love and kindness, and I am very thankful for it. If I can do anything for you, it will give me much pleasure, for I earnestly desire your happiness. You have given us a very valuable present, but we value it chiefly because of the affectionate feeling and kind words with which you have accompanied it. I shall now pray that God may bless you all, and though I do not know your language well, I shall say the words in Malagasy, taking them from the New Testament, 2 Cor. xiii. 14,—'The grace of our Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. Amen.'"

Visit to the Places where the Martyrs suffered. Wednesday, Aug. 13th.—Captain Anson accompanied me to

T. Picken, lith.

Day & Son, Lith.rs to the Queen.

ANTANANARIVO

Mr. Ellis's house, from whence he guided us to the places of the most touching interest—the spots where the martyrs were put to death. Several native Christians, most of them leading men in the congregations, accompanied us, and while their presence added greatly to the reality of the impression made on us, they were also able to fill up many of the little incidents which give so much effect to the description of such events. We proceeded along the crest of the hill on which the city is built, passing by the King's Palace, the house of Prince Ramonja, the School which is being erected, and at last came to an unoccupied space, at the end of which, overlooking the steep ascent at the southern extremity, was first of all a slightly-elevated mound, with the remains of the perpendicular part of the cross, on which several had suffered, still in the ground, and the transverse part lying on the grass, and then a ditch some feet down the slope, where many Christians had been speared, some of whose bones were there when we visited the spot. The subdued, and yet eager manner, in which the native Christians described what had happened, was very exciting to the hearers. It made old stories of martyrdom appear quite recent and fresh. From the explanations given to me I gathered the following facts,—That the Christians went to their death with cheerful countenances, singing hymns as long as they were able to do so. Straw was stuffed into their mouths by their persecutors to stop them, but, until violently hindered, they sang loudly the praises of God. Some of the heathens, who were particularly de-

sirious of seeing how they behaved when the last hour of suffering came, confessed afterwards that nothing so impressed them as the courageous demeanour and glad singing of those who were being led out to death. A large crowd seems to have followed on the occasion to which our friends referred, with shouting and imprecations against the Christians. The victims were taken into the ditch and made to bend forward, and then two spears were struck into their bodies, one on each side of the backbone, and when they fell prostrate with their wounds their heads were cut off, and placed in rows along the edge of the ditch. The heads of five members of one family were placed thus in a row on one occasion, and thirteen others behind them, and were left a long time there, till removed secretly, as I understood, by their friends. The whole scene, the description, the mournful tone of voice, the affectionate earnestness of manner of those who told us, some of whom had been for years exposed to the most imminent danger themselves, all produced a most solemn effect on the mind. There was a keen wind blowing from the south-east, reminding me of the breezes on Hampstead Heath, and the story to which we were listening made me realize the deep sympathy which Christians at home would feel in all such records and evidences of the faith and devotedness unto death of that part of "the noble army of martyrs" who had suffered where we stood.

On going from that extremity of the hill back towards the town, we descended by a very steep path, so as to go

under the rock from which many had been hurled. Mr. Ellis pointed out in one of the many villages, which are as it were dependent on Antananarivo, the spot where several persons were stoned or beheaded, I think as recently as 1858, because they were Christians. We then passed along the base of the town-hill, crossed a very deep ditch, and ascended as near as we could get to the fatal rock from which many had been hurled, and on one memorable occasion, as many as fourteen at once; the summit of the rock is in sight of the western verandah of the large palace: one fall, appearing to be more than 70 feet, brought the victims to a rounded-off ledge, over which they went some 50 feet more; and peach-trees were in blossom when we were there, at the very spot where the bodies generally stopped. It was a very harrowing spectacle to witness the actual rock from which our brethren and sisters had been thrown with so much cruelty to meet so fearful a death; but the evidence was clear, that they had died with unfailing faith and triumphant hope. The brother of one of the sufferers was with us—a manly and devoted Christian he seemed to be; I saw him every day, I believe, while I was in Antananarivo, and sometimes twice a-day, and oftener. He brought his children to see me, and from all that I saw of him I was led to form the highest opinion of his straightforward, earnest, Christian character: but when we afterwards came to the spot to which the bodies of those fourteen were taken to be burnt, he wept like a child at the recollection of his brother's sufferings. One severe part of the fiery trial through

which these Christians passed, was their being placed where they could see the fall of their brethren, and then being asked whether they would not recant: but all such attempts to shake their constancy proved ineffectual. They seemed so filled with a realization of the love of their Saviour, and with a joyful hope of heaven, that they utterly despised all offers of life on such conditions. One very striking instance I heard of from an old officer of the palace, as well as from our companions on that day. A young woman, who was beautiful and accomplished, and who was very much liked by the Queen, was placed where she could see her companions fall, and was asked, at the instance of the Queen, who wished to save her life, but would not exempt her from the common sentence against the Christians, whether she would not worship the gods and save her life: she refused, manifesting so much determination to go with her brethren and sisters to heaven, that the officers standing by struck her on the head, and said, "You are a fool! you are mad!" and they sent to the Queen, and told her she had lost her senses, and should be sent to some place of safe-keeping. She was sent away, strongly guarded, into the country, some thirty miles away, and afterwards was married to a Christian man, and died only two years ago, leaving two or three children behind her.

It may well be conceived that our feelings were very deeply stirred by all this, and that we were prepared to look with no ordinary interest on the houses of the first Missionaries, on the sites of the first chapels, and on the

European graveyard, all of which we passed on our way to the last of the four spots we had to visit. This was just at the opposite end of the town from the first, forming the northern or north-western bluff of the hill, and visible from the Palace. Here four nobles were burnt because they were Christians,—that kind of death being inflicted because it is not counted right to shed the blood of a noble. One of them was a woman, and the child which was born while she was at the stake was pushed back into the flames by the ruthless persecutors. The bodies of those who had been hurled from the rock were brought hither to be burned, and it was here that the brother of one of the sufferers was so much overcome by his grief. The object of bringing those bodies so great a distance seems to have been to intimidate the residents in that quarter, where Christianity had especially flourished, among the artisans by whom it is chiefly inhabited.

Each of these four spots is likely to be had in lasting remembrance, for Mr. Ellis has secured these four sites for chapels, which he hopes soon to be able to erect. The congregations have so long been in a state of extreme depression as to worldly circumstances, and so many of their members have so recently been delivered from ardent persecution and imminent danger of death, that they are not able to do this of themselves; and it is to be hoped that there will be no difficulty, on the part of friends and brethren at home, in showing their practical sympathy with the survivors of such devoted ser-

vants of Christ, by giving gladly of their substance to help them. I was very much struck with the similarity of the accounts given by these Madagascar Christians to the Martyrologies of earlier days. The insulting taunts and the insidious questions, met with calm courage and unbending firmness, were points on which one might have expected an agreement; but the supernatural appearances, the beautiful rainbows, and other such well-known accompaniments of ancient stories, were repeated with an earnestness, which was the more striking because I did not expect it. Then, that the genuine instinct of the Christian heart should so naturally lead to the selection of those places of suffering as sites for places of worship, by those who desire so carefully to eschew all that looks like mere form, or that approaches to superstition. How naturally a commemoration-service would follow! God grant that the national church of Madagascar, which has yet to be formed, may approach in some other points to the early model, and that we may be able to hold sweet communion in public worship with those whom we ought so fully to esteem and love!

Aug. 14*th.*—I breakfasted with a native family, going with Mr. Ellis to the house. The father, mother, and six children were assembled, the youngest in its grandmother's arms. It was a beautiful sight to see the little things with their foreheads on the ground, in Oriental fashion, at prayers, the infant in its grandmother's arms, covered by her lamba. The old lady seemed much

pleased when I made a remark on the affection of grandparents for the little ones.

Afterwards I visited the King's School with the General. We found the King there, as he was reading with Mr. Ellis in a room close at hand; Ra Hanirika's sons were there again, and Ra Hanirika repeated my request for the music of the National Anthem, and the song in praise of Antananarivo. The General was also much pleased with the singing. After that was over we came away, and afterwards heard that the King had resumed his reading with Mr. Ellis.

Aug. 15*th.*—From some unexpected difficulty about the palanquins, we arrived rather late at the French banquet, the appointed time being two o'clock, and found the King and Queen, and all the rest of the company, assembled. My place was on one side, next to the Keeper of the Seals; opposite me were Colonel Lezline and the Abbé Fénaz, who is mentioned in one of Bishop Mackenzie's letters. Mr. Laborde was particularly attentive; and indeed the impression made by the whole banquet, which was most tastefully got up, was of a very pleasing character, from the cordial urbanity of our hosts, and from the interchange of friendly sentiments which took place after General Johnstone's speech. We left (the General and I) at about six o'clock.

Aug. 16*th.*—A banquet was given for the King at the house of the Commander-in-Chief. On arriving at three o'clock we were ushered into a handsome room, with a gallery all round it, where we took our seats at

once round the table. I sat on the left of our host, the General on the right. The brother of our host was on my left, next to him a daughter of Prince Ramonja, and then Mr. Ellis; on the right of the General another daughter of Prince Ramonja: Ra Hanirika, Capt. Anson, and all the English in Antananarivo, were present, except Dr. Mellor, who had hurt his hand. Mr. Ellis interpreted on the left, and Ra Hanirika on the right. I was very much interested with the young men of high rank whom we met that evening. There were many courses, in each of which rice held a large part, and many toasts were drunk with much moderation. We (the General and I) left at about six, as did Mr. Ellis, to whose house I afterwards proceeded, and held important conversation with him, ending the evening with prayer with the little company assembled in his room.

I had a parting interview with the King; Mr. Ellis, Dr. Mellor, and Ra Hanirika, were there again. Again I thanked the King and Queen for their kindness, and expressed my earnest wishes for their prosperity, and for God's blessing on their people. Afterwards I called at Ra Hanirika's house; I found that a beautiful lamba had been sent for me, instead of being presented to me.

Aug. 17*th.*—On the last Sunday I was up early, and witnessed in various ways the gatherings of the Christians on their way to their public worship. The groups of people in their white lambas going to the chapels, which begin to be filled quite early, were a most

interesting sight; and the cheerfulness of countenance of such as I met on my way to Mr. Ellis's for my early bath, was very pleasant to witness. I had before used my glass in making out from our elevated place of residence the little bands wending their way to the chapels situate in the eastern end of the town. A little before nine o'clock Mr. Ellis called for me, and I went with him to one chapel, the doors of which were so densely thronged that we went round to the others, hoping to find an easier entrance, and at last were obliged to force our way through a crowd; and in passing to the central part of the chapel, it needed the greatest care not to tread upon the closely-packed people. We thought about 1200 were present. A native Evangelist was speaking with much fluency and apparent effect when we went in. When he had done, Mr. Ellis officiated for a time, and then introduced me as their friend. I addressed them through Mr. Ellis, as interpreter, on the words,—"The fulness of the blessing of the gospel of Christ." We afterwards looked in at another chapel, just to say "Veloma," pronounced "veloom," and I read the Blessing (2 Cor. xiii. 14) in Malagasy. I then proceeded to my own English service, which was attended as on the previous Sunday, with the addition of several young Malagasy officers, most of whom I have often seen and conversed with. Not long after the conclusion of this service, I was told that the leaders of the singing in the chapels wished to come and sing with me before parting. About seventy men and women came into the room and

sang: I prayed with them in English, ending with the Lord's Prayer and the Blessing in Malagasy; and since they left I have had one or two quiet hours, in part of which I have been reading a very interesting portion of the life of Bishop Wilson. The evening service was chiefly in French. It is probable that my public work in Antananarivo is now over. I feel very thankful to be so much better to-day than I was last Sunday.

The simplicity, fervour, and zeal of these native Christians are most remarkable. Their enjoyment of Sunday services has reminded me forcibly of Watts's lines,—

"In holy duties let the day
In holy pleasures pass away."

And one part of their practice is very suggestive of a pleasant explanation of some of our anthems,—I mean, the very great repetition which there is in their singing. They go over the same verse eight times, and oftener, without the least indication of anything like weariness; as if the heart was so taken up with the sentiment that it is quite a pleasure to repeat it.

Aug. 18th.—The morning of my departure from Antananarivo was full of interesting incidents. Before I bade good-bye to the little party at Mr. Ellis's, Psalm cxxii. was read, and prayer offered, and I left them with many assurances of their kind wishes and good-will. Large numbers came to our residence, and amongst them one young man whom I had often seen, who, with many apologies, said that he hoped I would not

be offended at his offering me a present, but that he did not like me to go without one from him, and that he wished to give me money to procure my breakfast on the road. I thanked him very heartily, but told him that I could not accept money, and that, as I had a breakfast already provided, I could not take two any more than I could wear two hats. I said this to try to pass off the disappointment which he expressed, but I fear I did not succeed. This was the last token at Antananarivo of a generous kindness, which had manifested itself every day, and often several times each day, during the whole of our residence there. I left at about eight, having seen Mr. Pakenham, who had arrived on the Saturday, and Mr. Wadling, who had come down to wish me good-bye. The General accompanied me as far as Amprasoeiro, and I parted from him with feelings of thankfulness at having had so much of his company in all the previous time, and with the earnest prayer that a blessing may rest upon him in remaining to fulfil important duties in the capital.

About seven miles from Antananarivo, with a bright sun, a clear blue sky, and a delicious animating breeze, I saw before me on the plain several groups of people, among whom the white lamba, and very white too, predominated; and on looking through my glass, found that some of them were Christian friends who had come to the capital to see me, and who were mindful of my statement to them that I should probably pass not far from their village on the Monday. The whole was

most Pilgrim's-Progress-like, and the similarity was not diminished by the fact that twenty-six of them (eight men and eighteen women) came to our resting-place, and we had singing and prayer together, and they gave me their names and asked me for mine, and left a present of poultry and rice for our journey.

Maromanga, Aug. 20th.—Here am I, three days on my return journey with Dr. Mellor, and Mr. Castray of the Commissariat department, who is a very experienced and methodical traveller. Last night I had symptoms of what might have proved heavy sickness, but I am much better to-day.

Ampossifoty, Aug. 21st.—We have just met Mr. Lambert and his friends. He has the crown for Radama, and has succeeded in getting all the European powers formally to acknowledge him as king of Madagascar. I questioned him about his being detained at Beforana by order of the Queen, that he might catch the fever, and heard that it was so; that Madame Pfeiffer and himself were detained there nineteen days, and caught it very badly. Sarradié has just come to tell me that a Christian aide-de-camp of Radama's has been helping him to repair my palanquin.

Aug. 22nd.—After parting with Mr. Lambert we reached Analamazaotra, in good time to have a walk in the forest. I was very restless in the early part of the night from a kind of over-excitement, and most thankful, knowing the journey before me, to find that I had gone to sleep, and felt too the comfort of my well-swung cot, as I heard the noise

of the numerous rats. The bearers were very noisy here. In the morning a dense mist hung over the whole forest, but by degrees it cleared and we were not more than three hours in getting to Andenahana. I felt curious to see what sort of ground we had passed over in the dark and in the rain, and saw what a struggle it must have been, with so much more water in the streams than there was to-day. As the mist gradually cleared away and the sun shone brightly on the deep forests, in the valleys, and on the hills, the views were very magnificent. Dr. Mellor was with me when we were near some very fine trees; amongst them the borasses-palm, and over them parasites of all kinds. I got out of my palanquin at the "Bullock's Lamentation," a place of which no description would convey a correct idea. The reason of the name given to me is this, that when the poor animals come to the top of the path they find it impracticable to walk down and are obliged to slide down, on all-fours; and that when they reach the bottom the large drops are rolling from their eyes. My ebony staff, bought from the chieftain at Manombohitra on the way up, was of great use to me here. There were several large birds flying in circles overhead, with a very loud and mournful scream. The lemurs at one time were crying out in concert with them. It was altogether a morning of much enjoyment. Somewhere about here, I think it was, that the Maromites, on hearing the report of a gun in the woods, said it was Befek-fak, which I believe means, "the Gatherer of Leaves;" an epithet applied by them to Dr. Mellor, from his habit of collecting specimens

on the road. The afternoon journey to Beforana was indeed a marked contrast to our journey up the same road on August 6th. The bright sun enabled us to see the forest in all its beauty, and when we came on elevated openings in the road we saw the ranges of mountains parallel to each other, stretching far away in the distance, and covered with woods. I felt very thankful and encouraged, as we came along, to think that the worst part of our journey was now over.

Andanaka Menarana (*Hole of Serpents*), *Aug. 26th.* —Here we are, I am thankful to say, safely on the coast again, having come this morning from the other side of Marombe, at the head of the Iheroqua river; and after three hours and a-half rowing, reached Andevorante, from which place we have come on here, after I had had a most refreshing bathe in the breakers on the coast. It was twenty-nine days since I had left the salt water. Last Sunday was a very remarkable one. We were resting at a place called Ampassimbe, when who should come into the village but two of the London Missionary Society's Missionaries, with their wives and the Missionary Superintendent of Schools. We soon made their acquaintance, and they came into our Litany service, at the close of which we sang, "How beauteous are their feet," &c.; and then a Malagasy service began, singing, prayer, and reading, and I pronounced the Blessing. We then dismissed the Malagasy congregation, amongst whom I counted nine or ten native Christians, and instead of a sermon I read the account of my visit to the four

spots where the martyrs had suffered in Antananarivo. Yesterday morning we parted with them, and yesterday evening, as I was walking across the hilly country of our last stage, I met the three others, looking in excellent health and spirits. They have a vast work before them.

Tamatave, Sept. 1st.—Through God's grace and blessing, I have got back safely thus far, and it is now the fifth day that we have been here, waiting for our ship. This is a great disappointment to me, especially as I have had some very unpleasant symptoms of illness since we arrived; but I am thankful to say that I feel much better to-day, and I hope that the delay here may help me in the work for which I am come to Madagascar. The time of my journey has been a very solemn one, with spiritual and eternal realities pressing very closely on my soul. The degraded state of the heathen here, and the fervent piety of many of the Christians, bring the kingdom of Satan and that of Jesus Christ into very palpable contrast; and the joy of the Christians in their present liberty is very clearly explained by the sad tales of persecution and suffering, even unto death, of which they have to tell. It seemed strange, as well as delightful, to be holding services, as I did all the way up, when there was the opportunity, in places where, one short year before, it would have been death to have attended them. Amongst my bearers were some very earnest Christians, who are still clinging to me, though their employment is over; and one fine young man, an inquirer, who, like all

others into whose case I have inquired, has been attracted to Christianity by some striking circumstance in the history of friends, masters, or relations. The recovery of a rich heathen's child, after he had asked the prayers of Christians for it, all other means having failed, was what made this youth first think of attending to Christianity. Another very devout young man told me yesterday how his mistress had taught him, and that her husband had been put to death, and herself sold as a slave, because of her religion. These are some specimens of the reasons they give. One good old man found out my liking for good water, and at all the mountain-streams was ready to supply me; and, what has proved of much more importance since we are here, where the water is not good, he goes out more than a mile to a stream where it is excellent. I have prayers with them morning and evening here, and have been much comforted by their company. The people here are very thankful for the prospect of help from us. Their devoutness and affectionate manner in the service of God are very instructive to behold. May we be guided and prospered, so as really to help them! The need of Madagascar is urgent.

Sept. 3*rd.*—Last night fifteen native Christians came in to our evening prayers, and this morning about nine. Two of my best bearers have returned to-day to the capital. I quite feel that I have parted with brethren in saying "Good-bye" to them: such society has been the great charm of my travels here.

The "Gorgon" arrived at Tamatave on Friday morning,

September 5th, and we started the next day, reaching Mauritius in three days and a-half.

It would be ungrateful on my part did I not mention the great kindness shown to me by Captain Dupré of the French frigate "Hermione," and by Mons. Depresbourg, who was left in command during the absence of the Commandant at Antananarivo. Hearing that I was ill, Mons. Depresbourg sent a courteous message, offering me any medical attendance which could be supplied from the ship.

CHAPTER VII.

CONCLUSION.

VERY soon after my return from Madagascar we were startled by the intelligence that a severe hurricane had visited the Seychelles, and that there had been great loss of life and property from the effects of its violence. Those islands are so completely out of the usual track of hurricanes, that in former days, when men-of-war were stationed at Mauritius, they were sent to the Seychelles during the hurricane season. Consequently, when one of those fearful tempests burst upon Mahé, on the 12th of October, many of the houses were unable to resist its violence; and there were no outlets provided for the torrents, which rushed down the water-courses from the hills surrounding the chief town—Port Victoria. The result was, the destruction of many dwellings from the force of the wind, and the carrying away of houses and trees, and many human beings, by the flood. It was a providential circumstance that H. M. ship "Orestes" was in the harbour; as effectual relief was at once administered by Captain Gardner, in

the supply of food for the poor whose houses had been swept away and their stores of provisions destroyed; while the officers and men helped to restore the communication between different parts of the town. It was very gratifying to hear, through the report sent by the Acting Commissioner, Mr. Dupuy, of the zeal with which the Acting Chaplain, the Rev. H. Vaudin—who was supplying the place of Dr. Fallet, absent on leave—had applied himself to the work of attending to the sufferers and helping to alleviate their sorrows. Dr. Brooks, the Government Medical Officer, had been incessantly employed in the care of the wounded and the relief of the distressed; and Mr. Brunton, the Inspector of Police, had not only supplied assistance to the town, but was gone to examine the state of the country districts. In Mauritius, the Mayor of Port Louis had proposed to hold a meeting in aid of the Lancashire Distress Fund, but it was felt to be necessary to delay that measure, and to make an appeal at once for the suffering population at the Seychelles. This was done, and by the next mail I went to visit them. The Surveyor-General, Captain Morrison, R.E., went by the same opportunity; and Mr. Prince, Superintendent of Police, had gone some days previously by a sailing-vessel.

We landed at Bourbon, now called Réunion, the next day, and were very kindly received by the Consul, Mr. Hay Hill, who took us to see several of the public buildings; amongst them the Library, which

has a good collection of books, in the Historical Department especially. We called on the Governor, Baron Darican; and were shown over the barracks by an officer, whom I had seen at Antananarivo a few weeks before. The monument to Captain Munro, who was killed in the action which was fought when the English took the island, was pointed out to us on an open piece of ground, just outside St. Denis. We spent about three hours in going round the town, and were chiefly struck with the size of some of the houses, the large extent of garden-ground attached to them, and the luxuriant growth of some of the trees.

Leaving Bourbon on the evening of the 7th, we made Ile Platte at two o'clock on the 11th, and Mahé long before sunset; and then we went at slow speed for a time, and afterwards stopped altogether till towards morning. When I came on deck we were beyond St. Ann's, so that I had not the opportunity which I had expected of observing the state of the island from the southern point onwards. One of the passengers, the Rev. P. Pennington, made a remark on the exceeding beauty of the view from the roadstead, which was quite in accordance with the testimony of many other observers; but there were changes visible to me, which made a great difference in my impressions of the scene. The tremendous landslips which had taken place, especially to the left of the town, as we looked from the ship, gave the idea of most complete and overwhelming destruction. On shore we found all the cocoa-nut trees

blighted; the traveller's trees with their large leaves broken; and many other trees, a very fine tamarind among them, level with the ground. The fine trees by Dr. Brooks's house were completely spoiled. Looking towards Government House, from the bridge by the Church, we saw what a wide sweep the flood had made, reaching to our schools on one side, and beyond Royal Street on the other. Between these two, the Police buildings, the Church, and Mr. Vaudin's house, are situate. A very little more destruction in some parts, or less egress for the water in others, might have led to the most disastrous consequences for those buildings, and for the people in them. Two children were carried by the flood into Mr. Vaudin's yard, one dead and the other just expiring. A most thrilling account was given me afterwards by a woman, who had been driven with her children from one refuge to another; and, as all had been blown down or carried away, just managed with help to get through the mud to the church, where several families were gathered, with the corpses of the children near them. After it was dark, and the lamps were lit in the church, they heard the voice of a man shouting, "Sauve moi! sauve moi!" and it gradually diminished in strength, till, as they supposed, he was drowned.

But to return to the account, which it will perhaps be better for me to give in the order in which I saw the places or heard the narratives of the people. I shall now mention the visit to the Cemetery, where the marks of the

raging flood were really terrific. On looking up what had been a very beautiful valley, with houses large and small, and avenues of trees and gardens, and humbler plantations, a wide surface presented itself covered with masses of granite rocks, some of which, at the distance of at least a mile from the first fall of the cliff, had been dislodged from their bed and hurled against the wall, with such violence as to knock it down level with the ground, and to make a passage for the flood, which brought the *débris* of a house, which it had demolished outside, right among the graves; and to carry away entirely the building which had been used to receive the coffins, and to shelter the minister and attendants at funerals. As the Cemetery rises abruptly to a considerable height, the stream was sent back through the lowest corner, and again mingled with the other waters and flowed towards Government House. Here a tree-covered mound diverted it by a few yards from the straight course towards the house, or all would have been swept away. On looking from Government House towards the sea, the change from former days was very mournful. The whole of the richly cultivated ground was now covered with grey mud and sand, and detritus of granite, as the waters had flowed round the elevated land on which the Government House stands.

After a little while, I went with Dr. Brooks, Captain Morrison, Mr. Prince, and Mr. Vaudin, to the main channel by which the flood had rushed down, the damage at the Cemetery having been caused by a slight turn to the

right. Here the size of the blocks of granite was enormous, Captain Morrison estimating some at more than 100 tons. The ravine was greatly deepened in some places. One large house, with several Sisters of Mercy in it, and a Capuchin Friar and children, and others who had fled thither for refuge, was raised from its foundations, and then collapsed amidst the water and mud, by which many of the inmates were suffocated. The Friar's escape was very remarkable—nearly five hours were employed in digging him out. This body of water seems to have been the cause of most of the deaths which occurred in the town. One poor young woman was rescued who gave birth to a child on the following day. Her aged mother perished.

During the afternoon and evening I received four visits, which brought the reality of the scenes strongly to my view. One was from Mons. Dubois, living about a mile and a-half to the south of the town. Destruction of life and property took place very near him, and he said that as the strong gusts of wind swept over the store which he was trying to secure, he remarked how merciful it was that the house was sheltered by those large trees; alluding to two very fine caoutchouc trees, which I had often admired. On reaching his house, he found both level with the ground. Mr. Mulloy told me, that as they were in the house, which is on an elevation, he heard a sound as of thunder, and on opening the door, he saw the vast rush of water and stones going down, destroying the houses as I have mentioned before; and that the houses in the

midst of it looked like ships tossed about in the sea. The great aunt of three motherless boys, whose father is in the Mauritius police-force, came to tell me that their grandmother, who kept them, was carried away by the flood. I saw them afterwards, and took care they should be relieved for the present. P. Annette's brother-in-law called, and described the efforts made for rescuing sufferers and dead bodies in a very animated manner. His caze was injured and his leg hurt; but he had struggled to work, "pour me debattre, et Dieu merci j'ai réussi." He had a very vivid recollection of warnings given by Dr. Fallet, "peut-être cocas perdis, peut-être maladie, peut-être ouragan; beaucoup di monde parlé ca dans les rues à present."

On the next day, Nov. 13, I was in-doors almost entirely the whole day, occupied in the intervals between the visits, which were very numerous, in preparing a sermon on Psalm ix. 5, which I preached in the evening. It was a subject most congenial with the current of my thoughts, and the tone of conversation kept up by those who came to me. A plaintive and solemn impression seemed to be upon them all. The service was well attended, and my text had a power of application to the circumstances which made it very impressive. "Tu les emportes comme par une ravine d'eau," was no longer a similitude, but the description of a reality.

One heartrending case of bereavement was that of Mr. Arthur Barallon, whose emotion in describing it to me was very touching to witness. When the dead were

counted, he had lost his father, two sisters, two nephews, three nieces—eight in all. Such instances as these may serve to give an idea of what the work of desolation has been. Distress in many forms prevails in the land, and there will be need of much patient investigation of the varied wants of different individuals, that the money voted by Government and that collected by public subscriptions may be judiciously and effectually applied. At a committee-meeting, with the Acting Commissioner in the chair, at which I was present as a member of the Central Committee of Mauritius, a classification was made of four classes eligible for relief. 1st. Those who needed rations. 2nd. Those who needed tools and materials. 3rd. Those whose loss of relatives and bad state of health made them dependent on help from others. 4th. Those whose losses of property would make it desirable to offer them some compensation. I mentioned a strong case of this kind, where a deserving and industrious young man had worked hard at a cocoa-nut property, and was giving material assistance to an aged father and other relations, when the tempest came, and the flood carried away a large quantity of the oil already in store, and several thousand cocoa-nuts ready for crushing were spoiled in the ruins of the magazine, in which they had been stored. My own inquiries were prosecuted carefully during the whole time of my stay, and I had many opportunities of administering relief which was most gratefully received, after I had ascertained that it was really wanted.

The more strictly ecclesiastical part of my visit had

much that was very interesting connected with it. To see the Church not only unhurt, but with its towers so thoroughly finished, and to connect with it the preservation of human life and the large distribution of food to the destitute and hungry which has taken place since the hurricane, was very gratifying. The tower was filled with bags of rice, of which there were many also piled up in two corners of the church, as no other building was available at the time, and the strictly eleemosynary character of the transaction made it resemble the collection of alms at our offertories. The church-yard has also been partly occupied, there being no access to the cemetery. This will be a solemn and impressive memento of the visitation which came upon the town on the 12th October, 1862; and it may prove advisable hereafter to have a tablet in the church with a suitable commemorative inscription.

On the 14th, Captain Morrison, Mr. Prince, Mr. Vaudin, and I, went to Praslin, starting just before sunrise, and reaching the island after midday. In a plantation near our church there, a large number of cocoa-nut-trees had been blown down; but the chief effect produced, as far as I could learn, was from the immense deposit of water, which seems to have been some feet deep on the plain below the mountains. No notice had been given of our coming, so that we found even the catechist away on one of his regular services in another part of the island; but we sent messengers about in different directions, and the people came, though in smaller numbers than on previous occasions; and some arrived at nine

o'clock at night, after we had finished. We sang three times, had the Litany, and an address, and the Confirmation service. I had baptized the daughter of a neighbouring proprietor just before the service. I was greatly encouraged by what I saw of several of the members of our Church there. The account given by old Constant's wife of her difficulties in learning to read the Bible, and of the comfort which she derives from even her limited ability to read, was very pleasant; and I found her very earnest about the education of a child whom she has adopted. One of our boatmen helped in Mr. De la Fontaine's time; another is schoolmaster at Praslin, and was confirmed, his wife having been confirmed by the Bishop of Colombo. Candidates of former times came to greet me, and the catechist seemed to me to be going on in his usual, sensible, hardworking manner, with simplicity and success. The chief material improvement since my last visit is a house for the schoolmaster, and the purchase of eleven acres of land to serve partly as a cemetery. We found one member of the congregation occupied in finishing the tomb of his child.

At Mahé, Philippe's half-sister was particularly brought to my notice, and a most striking character she is. For many years she has been studying the Bible, and has read the histories of the Old Testament with enlightened application, and stored up both the narratives and the lessons they convey. Her vivid description of the comfort she derives from reading the Bible at night, without which she cannot sleep, was coupled with expressions of happiness

in being able to speak to her Heavenly Father for herself and others, which made me feel very thankful to hear that her Bishop was one of those for whom she prayed. She spoke with deep gratitude of Dr. Brooks's kindness to her, and her aged mother, whom she afterwards brought to see me.

On Sunday, the 16th, we had the Sunday-school at half-past one, after the morning service in French, during which I held the Confirmation and addressed the candidates on three portions of Scripture,—The 1st Psalm,—showing the Book (or law) of God's servants; Matt. v. 1–12, showing their character; and Rev. vii. 9–17, describing their end.

A sermon in English in the afternoon, and one in French in the evening, left me completely tired; and very soon after daylight the next morning there were persons standing outside, come to visit me and to ask me for relief, or to send messages to their friends in Mauritius.

It would be difficult to conceive a more impressive contrast than that presented by the Government House as we knew it in 1856, and in its desolate condition on the occasion of this visit in 1862. At the former period we were enjoying the hospitality of Captain and Mrs. Wade, whose open house was the resort of the officers of the ship, while the inhabitants were continually coming in numbers to welcome their Commissioner on his return; at this latter time Capt. Wade was in his grave, in an elevated part of the Cemetery overlooking the valley, now become a scene of desolation and ruin. Mrs. Wade had died in Jersey, and

their orphan children were in Europe. The ground-floor of the house was occupied by a detachment of the police-force, with the exception of the room in which I was sleeping; and in the upper story was a large gang of Indian prisoners, sent to help in clearing the *débris* and re-opening the communication in the town. In the excitement of such sorrowful circumstances it was difficult for me to get to sleep, and on one wakeful night I had recourse to the practice of earlier days, and beguiled the hours by composing some Latin verses, which I committed to paper the next morning, and I insert them here as a part of the recollections of that solemn visit, and in order to introduce what seems to me a very elegant reproduction of the ideas in the French language, by a fellow-passenger on the return voyage to Mauritius,—

Quæ domus infantes, matremque, patremque fovebat
Lætitiâ et risu, tristis et orba silet.
Nam matris cineres tellus longinqua tuetur;
Hic propior tumulus condidit ossa patris;
Vallis, quæ magnas ædes humilesque tabernas
Monstrabat, rapidis obruta sordet aquis:
Hic strata est, vulsis altè radicibus, arbos;
Hic rupes mirâ molc voluta jacet;
Donaque naturæ videas, hominumque labores;
Communi mœstum strage replere solum.
Sic cito transibunt humanæ gaudia vitæ,
Sic cito terrestris spes ruitura viget.
Arripe, mortalis, cœlestes arripe sedes,
Queis nunquam sævas mors paret atra vices;
Quas neque ferri acies, dirove incendia fumo,
Nec tempestatum vis tetigisse valet.

Government-House, Seychelles, Nov. 1862.

Translation of the above by Count S.,—

Ce foyer qu'emplissait de bruit et d'allégresse
Le rire des enfants—des parents la tendresse
Est vide maintenant.
La mère a succombé sur un autre rivage,
Et le tombeau du père est là près de la plage,
Funèbre monument.

Le torrent a comblé la riante vallée,
L'arbre est déraciné—et la roche ébranlée,
Dans un suprème effort,
A dechiré les flancs de la vaste montagne
Jonché de ses débris la ville et la campagne
Semant partout la mort.

Ainsi passent, hélas ! les bonheurs de la terre,
Rien ne dure ici bas que l'humaine misère
La desillusion !
Vers le ciel séulement portons nos espérances,
C'est la qu'on trouve un terme à toute souffrance,
A toute affliction !

It is hoped that the preceding pages will convey to those who are interested in the operations of the Church of England in our colonies and dependencies an accurate impression of the nature of the work to be done in the Diocese of Mauritius; of the circumstances under which that work has to be carried on; and of the various nations and kindreds of the earth who are likely, under God's blessing, to derive advantage from it. A clear call to proceed to "the regions beyond" was given by the openings in Madagascar; and it was so evidently the duty of the Bishop of Mauritius to avail himself of the nearness of his position — the distance between Port

Louis and Madagascar being not quite half as great as to the Seychelles—that the Society for the Propagation of the Gospel in Foreign Parts asked me to proceed to the capital, and make the necessary inquiries for the establishment of a Church-of-England Mission. That request was not received till after my return. I then ascertained that the subject of Madagascar had been fully and frequently brought to the notice of the members of the Church of England at home, in connexion with a scheme for sending at once a Bishop and six Clergymen to the capital.

This scheme, which would, doubtless, have been the best to adopt if no antecedent circumstances had made the situation a peculiar one, appeared to me so unadvisable in the actual condition of affairs at Antananarivo, that I felt I could not co-operate in carrying it out. That condition, when I left Mauritius in April, 1863, was as follows,— A king was on the throne who had been favourably impressed for Christianity under the teaching of converts of the London Missionary Society. Books were ready for our use, such as Grammars, Dictionaries, Vocabularies, and an excellent translation of the Scriptures, through the instrumentality of Missionaries of the same Society, who had reduced the language to writing, and then prepared those books in it. Large numbers of people in the capital had attached themselves to that body as soon as the persecution ceased, and it was felt very strongly by the representatives of the London Missionary Society in Antananarivo, and by the Directors at home, that a Mission from us would tend to distract and confuse the minds of the

native Christians, if carried on just in the one place where thousands had attached themselves to their congregations. Strong remonstrances were made against the establishment of such a mission just there, while the most cordial encouragement was given to us to occupy other parts of the island. It therefore seemed to me the best plan for the present to commence Church-of-England Missions in Madagascar under my episcopal superintendence from Mauritius. Many advantages would result from making that island the basis of operations at first. All Missionaries go to Mauritius before proceeding to Madagascar. By having institutions in the former island, where newly-arrived clergymen and teachers may become acclimatised to the tropics, be brought into contact with natives of all the parts of their field of work, and thus learn the language, and prepare a body of native helpers to go forth with them, or to which they might send promising youths to be trained for the several departments of Missionary work, it is clear that much solid practical good would be secured; and in cases of suffering from the fevers of Madagascar, the better climate of Mauritius would afford a near and easily accessible sanitarium. And then, as any Mission developed in its extent, or advanced towards the interior, which would be the certain result of success, a Bishop might be appointed, whose experience of the work and knowledge of the language made him able efficiently to direct and to superintend the various operations of the Mission. In discussing such a subject, the physical geography of Madagascar

must be carefully considered. A Bishop at Antananarivo would be separated fifteen days' journey from missions on the coast.* From Mauritius, the same coast is reached in three days. The Romish missions in Madagascar have their basis of operations at Bourbon; and one cannot but feel, that if there had been an island situated with reference to the Zambesi Mission, as Mauritius is with reference to Madagascar, there would be in all probability a different tale to tell as to the results of so much liberality on the part of the Church at home, and so much self-denial and devotedness on the part of those who went forth to the work, and are now classed amongst the "unreturning brave."

The previous summary of matters of fact contained in this book supplies the reasons which have induced me to offer my personal superintendence, as long as it pleases God to give me the opportunity of doing so; and I do most earnestly commend the work, with its responsibilities, which are weighty, and its difficulties, which are great, and its encouragements, which are solid and cheering for all believers in God's promises, to the sympathy and the prayers of all who love that Saviour through whom those promises are given for men of "every nation, and kindred, and tribe, and tongue, and people."

But I should very much regret any impressions about the work in Madagascar which would divert the current of

* This number of days is given by Commodore Dupré, in his *Narrative of a Three Months' Residence in Madagascar*, as the time required for the journey.

prayerful sympathy from the other objects which have been noticed in the preceding pages. To have the opportunity of making known the salvation of Christ amongst tens of thousands who have come from many heathen lands, is in itself a most powerful reason for seeking to stir up amongst friends and brethren at home the spirit of prayer and intercession for the bestowal of that grace of the Spirit, which applies the Word for conversion and edification to the soul of man. And when we draw the inference which we are warranted to do, by the further consideration of plain facts, that good results obtained in our work in the diocese itself are likely to be reflected in the regions of Eastern Africa, and in many parts of Hindostan,—then we feel that an occasion is presented for strong desire, and believing prayer, and earnest expectation, that the work in our own districts, in the churches and schools of our many islands, may be well sustained, and largely blessed, and made in abundant measure a blessing in the earth.

00060333

LONDON:
STRANGEWAYS & WALDEN, Printers, 28 Castle St. Leicester Sq.

Digitized with financial assistance from the
Government of Maharashtra
on 26 June, 2018